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A Quarterly Magazine

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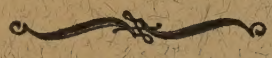

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CHRISTIAN REVIEW

A Quarterly Magazine

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THE EASTERN BAPTIST THEOLOGICAL SEMINARY

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Volume IX JANUARY, 1940 Number 1

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... THE ...
CHRISTIAN REVIEW

Editorial Notes

WE HAVE BEEN thinking a good deal lately about the Man and the Mask. Our meditations were started by a simple incident. We were regarding somewhat critically the newspaper portrait of a man who holds a very high and influential position. There was a broad smile on his diplomatic countenance. A friend, looking over our shoulder, said, "Bah! That grin is just a mask!" That man is a brilliant neurotic. He looks quite beatific, but he is really a very shrewd and crafty politician. His talkativeness, his vengefulness, his stubbornness and his shallow boastfulness are the stigmata of a high-grade neuroticism. And how he does fool the gaping multitudes.

* * *

THE DIFFERENCE between the man and the mask appears very clearly in a little series of pictures which appeared some years ago in a French paper. A Parisian lady is shown in the first musing upon an exquisitely bound volume of poetry. In the second picture she is arranging that a friend shall introduce to her the author, this divine dreamer who has forced his way into her life. In the third picture we see a gentleman dragging up to this horrified mundaine a draggled, shuffling figure, from whose unclean Bohemianism every nuance of radiance has long fled. And beneath this third picture is written, in the cruel language of universal persiflage: "Celui Qui Fait de si jolis vers."

* * *

BUT THE MOST interesting, perhaps, and certainly one of the most modern examples of the difference between the

man and the mask, is to be found in the personality of the late Constantine Petrovitch Pobiedonostzeff, the Chief Procurator, for twenty-five years, of the Russian Holy Synod. One would imagine that this "Modern Torquemada," as he was called, would betray in his appearance something of the monstrous and the terrible, but in reality he was utterly unlike the picture that one conjures up from his action. "Clad in a simple frock coat," says a writer describing him in a New York paper, "slender, thin-faced, spectacled, he looked like a meek university professor. Asceticism was writ all over him; the broad and lofty forehead told of great mental ability; while the thin, in-drawn lips and narrowing jaw bespoke an artistic temperament. Only the clear, cold eyes conveyed a suggestion of cruelty. He would tell a caller that his favorite authors in the English language were Emerson and Whittier, and that he had volumes of their works always lying on his dressing table. He translated Thomas à Kempis's 'Imitatio Christi' into Russian." And this mild, professor-like figure, out of all those millions, was to scrawl in a fierce and unwavering hand one of the most terrible pages in even Russian history. "But which is the mask?" one may well say; and, after all, who is to answer with any certitude? Was not the sea-green tyrant himself "le bon M. Robespierre" to the woman who loved him? One of the many recent biographers of Adolf Hitler describes him as, in ordinary converse, "amiable, delightful and sympathetic."

* * *

ALL ADMIT GLIBLY enough that things are not what they seem; we even develop the platitudinous tag so far as to confess that people are not what they appear to be. And yet I believe that no one of us, even in the commonplace routine of the most tranquil life, ever really attempts to come near enough to his fellow, to separate, were it but for an instant of time, the man from the mask. And surely in history it must have occurred to us that for years we have been studying masks rather than men. Search your mem-

ory, even at random, for examples. Take the cold, bald statement of facts through which Cæsar ironically concealed one of the most turbulent temperaments that ever yielded itself to the iron mask of history. Take Tacitus breathing out his raging protest against tyranny in smooth, quiet phrases. Was Virgil the imperial empire-builder that imagination would fashion him? Not at all. Horace has drawn him mild, meditative, blear-eyed. Was Epicurus, the hog philosopher of pleasure, groping always after the acorns of a practised Haedonism? We know him, on the contrary, as the man who united Greek temperance with Greek suavity. Was Nietzsche the furious superman riding down into the dust his fellow mortals? Biography will tell you that he was the very opposite, and that he himself would have been among the very first to have been crushed by his own teaching were it accepted in the letter rather than in the spirit. Then the great Nelson: was he the dominant sea-dog of the North, the herculean war-lord of the sea? Every English-speaking child knows that his was the most fragile figure that has sat, or perhaps will ever sit, in the Valhalla of heroes.

* * *

THERE IS SURELY a lesson for our everyday life in such comparisons and contrasts. Christianity irons a man out; it teaches him to be what he seems to be, and to seem to be just what he is; it casts away all masks and subterfuges. To be thoroughly honest, to be absolutely sincere, to be real, that is the ideal and should be the aim of all right-thinking and right-living persons.

* * *

AS WITH MEN so with institutions. We read in a newspaper the other day that the famous University of Berlin, for many years the habitat of scholars and savants, of world-famous thinkers and philosophers, once known as "the greatest university in the world," is henceforth to be called "the Adolf Hitler University"! So conceit and ignorance may mask the fair features of learning and of culture.

ON THE OTHER hand the saddest fact in the present-day history of education and of cultural progress it to be found in the trend toward barbarism amongst Germans. Dr. John A. Schaeffer, president of Franklin and Marshall College, Lancaster, Pa., said a few weeks ago, in an address at the New York World's Fair, that Germany has lost its one-time high position in culture and learning "because of the passionate desire for power of a dictator." "In the United States," he said, "we see young men engaged in the pursuit of knowledge and learning, living normal lives, youths who are trying to prepare themselves for life's vocations as compared with those armies of young men bent only on destruction and the killing of their fellows at the behest of a dictator."

* * *

NOTHING, EITHER in the religious world or in the international field, is more impressive than the recent rapid growth of the power and influence of the Roman Catholic hierarchy. This is especially true in the United States. We have just been reading two lengthy articles in the same issue of the *New York Times*. One of these describes some of the ceremonies in connection with the Golden Jubilee of the Catholic University of America, in the city of Washington. In spite of the War 300 delegates were present. They came from all parts of Europe, from Canada, and from the United States, while the "Year of Golden Jubilee" was brought to a triumphant close by a personal broadcast from the Vatican, delivered by the Pope.

The second article, captioned in huge headlines as "Catholics Spread Teachings of Faith," outlines the various methods which are being used in the "resurgence in religious instruction for Catholic students attending public high schools." These methods are chiefly under the leadership of the Confraternity of Christian Doctrine, the National Catholic Evidence Guild and the Catholic Biblical Association of America. They evince to a remarkable degree, an intimate knowledge of the needs and outlook of adolescence; a thorough appreciation of the immense im-

portance of teaching Catholic doctrine to elementary school pupils as well as high school students; and a conviction of the worth of Catholic vacation schools and other subsidiary instrumentalities for Catholic instruction. The duty of insistent appeal to non-Catholics, showing the meaning and value of Catholic beliefs, through lectures, street-corner meetings, radio broadcasts, and by other ways of approach, was also thoughtfully discussed. The President of the Evidence Guild urged the necessity for Catholics "to go into the open, expound the reasonableness of the Catholic religion and develop good-will among non-Catholics." He stated that articles on the doctrines and practice of the Roman Church are now being sent out by 68 affiliated Catholic groups, and are appearing weekly in 176 secular newspapers over the country.

* * *

THESE SIGNS, and many others, show the far-reaching designs, and social and political plans, of the Roman hierarchy. There are three clear-cut theories, in the matter of Church and State authority. One of these alleges that the State must rule the Church; that is political dictatorship, Nationalism, Hitlerism. The second declares the right of the Church to rule the State; that is spiritual dictatorship, hierarchial despotism, Romanism. The third asserts the full rights of State and Church, each within its own realm, but not beyond its own realm; that is democracy.

Of the three theories that of Romanism is the most dangerous. Romanism and Democracy are irreconcilable. The idea of an American "Ambassador" to the Vatican, or a "personal representative" of the American President to the "Holy See" is an anachronism, a dastardly insult to every democratic citizen, and a direct violation of the Constitution of the United States. It may be well enough to have a Walsh, a Murphy, a Guffey, and a Farley in high places, and a Romanist as our Ambassador to the Court of St. James, the most important office in the ranks of American diplomacy. But when it comes to the insidious and continued effort to impregnate our public school system with

Roman Catholic measures, and to infiltrate our entire democratic life with mediæval ideals and processes, and Romanist propaganda, we all have the right and duty of honest protest. Such protest should be vigorous, ceaseless, and righteous.

* * *

IN THESE DAYS, with serious trouble at home and their deadly doings abroad, it is well to remember the wise words of good men who have wrought in behalf of righteousness and freedom in past days. For instance, we have just been reading the prayer of William Penn, who founded the city of Philadelphia, because he and his coreligionists had not been permitted to worship as they pleased and according to the dictates of their own consciences, by the ritualistic politicians of Old England. So he prayed: "And thou, Philadelphia, the virgin settlement of this province, named before thou wast born, what love, what care, what service, and what travail has there been to bring thee forth and preserve thee from such as would abuse and defile thee.

"My soul prays to God for thee, that thou mayst stand in the day of trial, that thy children may be blessed of the Lord, and thy people saved by His power."

This good prayer was uttered in behalf of a struggling little town, that has now grown into a mighty city of more than two million people. Its spirit may well become incarnate and imperative in the lives and deeds of the dwellers in thousands of towns and cities in the American Republic of today.

Baptist Teaching in Reference to the Relation of the Church to the Authority of the State, and Nonresistance

By Dr. J. C. Carlile, C.H.

MODERN Baptists inherit much from the early Evangelical movements. The Anabaptists place them under heavy obligations, even if they are not their spiritual ancestors. Anabaptism was a revolt; a movement rather than a sect. Concerning its origins information is somewhat scant and is vitiated by the fact that it was usually drawn from bitterly hostile sources. Adequate justice has yet to be done to the memory of the Anabaptists; they were governed more by a sensitive impressionism than any positive doctrine. Anabaptists were united in the opposition to the priestly claims of Rome, and in rejection of the military despotism of Germany. They stood for soul-liberty in religion and communism in social life. These really were their essential notes, and these were the outcome of their belief, however crudely expressed, in a personal experience of regeneration. They raised the primary question of authority: by what right Popes, Kings, Nobles and Generals command, while Peasants and Soldiers must obey? What authority made the few rich and enabled them to bear rule, while the masses were in poverty and serfdom? The replies to those questions spelt revolution in Germany. All kinds of wild whims and wicked ways were attributed to them with little justification. It is historically true that wherever revolutionary teaching has been religious it has been more or less of the Anabaptist type.

Today the Anabaptists are quoted in support of Pacifism by many who have no liking for their fundamental doctrine of a common purse.

Franck says, "Even on weighty questions and first principles there was no perfect unanimity among the Anabap-

tists."[1] Bullanger[2] and Karl Kautsky bear conclusive testimony to the very large toleration of the Anabaptists in allowing wide divergence of opinion. Communism in Central Europe in the time of the Reformation was held together not by any one system, but by a Spirit. It was a movement, not a method.

In 1522 several sects sprang up throughout Central Europe; one in Zurich was ordained to be the germ of the great Anabaptist movement, absorbing many others and drawing to itself tendencies and doctrines loosely bound together by the spirit of revolt, and the persistent claim of soul-freedom. It is to be remembered that in its earlier stages it was a religious and nonpolitical movement.[3] This was the point which sharply distinguished Konrad Grebel and his friends from others who had much in common but were fundamentally distinct, notably from Thomas Munzer. The little Zurich society would not recognize carnal weapons; they insisted that Christians should depend upon the sword of the spirit. In a letter written by Konrad Grebel to Munzer, it is said, "The Gospel and its followers shall not be guarded by the sword, neither shall they so guard themselves, as by what we hear from the brethren ye assume and pretend to be right. Truly believing Christians are sheep in the midst of wolves, sheep ready for the slaughter. They must be baptized in fear and in need, in tribulation and death, that they may be tried to the last, and enter the Fatherland of eternal peace, not with carnal but with spiritual weapons. They use neither the sword of the world, nor war, for to kill is forbidden." In that is shown the contrary currents of Anabaptist teaching.

Grebel and his followers taught the most absolute nonresistance; they repudiated the authority of the State in matters of religion. The Church was above the world; in the world, but not of it, and individual believers were to render obedience where they could to the civil power, but

[1] "Chronica," Strassburg, 1531.
[2] Der Wilderauffer, Zurich, 1521.
[3] Belfort Bar, "Rise of the Anabaptists."

where the authority of the civil power pressed upon conscience, they were to yield to passive resistance. The followers of Munzer invoked the sword to clear the land of unbelieving occupants. These parties may be described as the spiritual and the political Anabaptists.

The movement drew to itself the best and the worst among the disciples of revolt. The new teaching overran Germany and Switzerland. Anabaptist preachers in the Peasant Insurrection were confounded with numberless political agitators and theological mystics. The movement, in its inception purely religious, took on an increasingly political color; the voluntary communism in imitation of the supposed life of the early Christians, became a plank in the platform, whilst nonresistance, at least in certain quarters, fell into the background.

The more religious of the Anabaptists maintained that the Church relied too much on the secular arm, and that no Christian could invoke the authority of the State in any matters to do with himself; they were to endure, and submit to the powers that existed, but never to take office under the State; that secular authority had no concern with religious belief; that the Christian duty was nonresistance, and therefore needed neither law courts nor tribunals; that Christians could not take part in carrying out the law by the use of force, as they were not at liberty to punish with imprisonment, but only by excommunication from the body of believers.

The Augsburg Confession of 1530 devotes much attention to Anabaptist teaching. Article 16, concerning civil affairs, repudiates the tenets said to be held by the Anabaptists, who forbid Christians civil offices. The Confession, on the contrary, insists that "Christians must necessarily obey their magistrates and laws, save when they command any sin, because magistrates are ordained of God." The Confession also condemns Anabaptists for teaching "that a Christian man cannot with a safe conscience either keep an inn or carry on trade, or forge weapons," and also "that a godly man cannot with safe conscience hold or possess any

property but that whatever means he may possess he is bound to bestow them all as a common good."

Of special interest at the present time is the Belgic Confession, A. D. 1561, in which the Anabaptists, as usual, are repudiated and classed with other seditious people, "who reject the higher powers and magistrates, and subvert justice, introduce a community of goods and confound that decency and good order which God hath established among men." The Anabaptists were pioneers and the surest way to discredit them is to insist upon the acceptance of their teaching in its entirety. They have come into little of their own by way of honor. They represent the doctrine of non-resistance to the authority of the State *over the Church,* and an active protest against military despotism. They sought a new Jerusalem upon the earth, brought about by the dispensation of a supernatural providence. We can trace the influence of their teaching in many directions in British Christianity, though it seems impossible to find any *one* sect reproducing their tenets as a whole.

The General Baptists were largely an outgrowth of the continental Anabaptists, modified by the doctrines of the Lollards. In Kent, the eastern coast of Essex, and the home counties, the old teaching was very strong; while in other districts the Lollard influence predominated. The General Baptists have always produced men with a tendency to play the part of free-lances in religion; they were suspicious of organization of any kind. Some of them inherited millenarian views, while others adopted the formula of Hofmann that the human nature of the Lord was not transmitted through Mary, but was a divine creation. In doctrine they presented considerable variety, but they were one in their refusal to succumb to state patronage and control. In all their history they were true to the Anabaptist repudiation of Militarism; they would have subscribed to the earliest Anabaptist articles on the subject, which declared "the sword is an ordinance of God outside the perfection of Christ, by which the evil man is punished and proved, but the good one defended. In law the sword is ordained

against the evil for vengeance and death, and for this purpose the magistracy of the world constituted. But in the perfection of Christ we use excommunication only, for the warning and exclusion of him who sins, for the destruction of the flesh alone, for warning and condemnation, lest he sin further. Here it is asked by many who do not know Christ's will towards us, whether a Christian can or ought to use the sword against evil for the defense of the good or out of love. There was revealed, therefore, to us unanimously the following response: Christ teaches us that we should learn of Him, for He is meek and lowly in heart and we shall find rest to our souls. Christ therefore said to the woman taken in adultery, not that she should be stoned, according to the law, who nevertheless said, 'As the Father commands me, so I speak,' but He spake to her with pity and indulgence and warning that she should sin no more, and said, 'Go, sin no more.' That is to be equally observed by us according to the rule of excommunication.

"It is asked concerning the sword whether a Christian can rightly pronounce or speak judgment in secular causes between force and force, between suit and suit, in which unbelievers are at variance, to which we give this response: 'Christ was unwilling to decide between brothers who were contending about an inheritance, but drove them from Him.' Just so, therefore, it must be done with us.

"It is asked concerning the sword, whether a Christian ought to be an official or magistrate, when he is chosen to it, to which we respond: Christ was about to be made King, but He fled and did not look back, in accordance with the ordinance of His Father. Thus we also ought to do, rightly to follow Him, and we shall not walk in darkness. For He also says, 'If any man will follow me, let him deny himself and take up his cross and follow me.' He even interdicts the power of the sword and denounces it. The Kings of the Gentiles exercise lordship, but ye are not so. Further, Paul says, 'Whom God foreknew, these he also predestinated that they should be conformed to the image of his son.' But

Peter also says that He suffered; did not reign, and left us an example that we should follow in His steps.

"Finally, it is taught that a Christian is not permitted to be a magistrate by the things which follow: Magistracy is an office after the flesh, but a Christian is after the spirit; the home and corporal habitation of those (magistrates) in this world, but that of all Christians in heaven. Their citizenship is in this world; that of the Christians in heaven. Their arms are carnal and against the flesh; those of the Christians, spiritual, against the bulwarks of the devil. Earthly magistrates are clothed with arms of God, truth, justice, peace, faith, salvation and the Word of God; in short, in whatever way our Head is disposed towards us, so ought the members of the body to be disposed toward Him in all things, lest there be any disagreement in the body, by which it could perish, for every kingdom which is divided against itself perishes. Since, therefore, Christ is such as it is written concerning Him, necessarily the members ought also to be such, that the body may remain whole and united for its conservation and edification."

The same Confession forbade the use of oaths, either of allegiance or in testimony. In all the earlier Confessions this teaching appears. It is sometimes summarized to the one sentence: "There should be no power or magistracy among Christians" or "in Christ's Kingdom all brethren are on an equality in service; therefore, no Christian is a magistrate, and no magistrate is a Christian; no Christian can rule over the world."

The Christian Society very soon after its inception came into conflict with corporate authority. The inspired Apostle declared: "We ought to obey God rather than man," and thus asserted for all time the principle of individual liberty of conscience long before Leonard Bouchar penned the first "Plea for Religious Liberty." Men who have refused obedience to State authority in order to obey the Divine call, have rendered unspeakable service to progress. They have been as the light in darkness, the salt of the earth, the prophets of God, but there was no taunt of cowardice

in the refusal to obey, and their action had the explicit authority of a higher power than Society; Baptists have by exalting individual responsibility to God, speaking direct to the conscience, given full play to extravagance and fanaticism, but that is one of the risks of freedom; conscientious passive resistance is the last resort of the Christian, never to be entered upon without very clear guidance. Each must be very sure that conscience is divinely directed before it is obeyed against the judgment of the corporate body.

The authority of the Fellowship of souls is higher than that of the individual conscience. The glory and the weakness of the Baptists have been in their individualism. Churches have, as such, neither condemned nor sanctioned particular wars; they have left their members free to follow their own conscience. They have called days for fasting and prayer for the return of peace, as in 1777.

In the Commonwealth War, large numbers of Baptists felt that in becoming soldiers they were giving their lives for the defense of freedom. A very small minority found themselves unable to take part in any kind of war, holding all war to be against the mind of Christ. The attitude of the Church was, "Let every man be fully persuaded in his own mind." It is the historic position of the Church in reference to slavery.

Cromwell's Army had some famous Baptist leaders; some raised their own companies of men. We cannot forget the names of Harrison, Fleetwood, Paul Hobson, Tavaner, and the men who felt the urge of duty to fight for Freedom; regarding themselves as the chosen instruments to create or restore order and liberty to the land.

In the American War Baptists played a great part. Ministers became officers and fought for political freedom and religious liberty; they threw themselves into the struggle so whole-heartedly that Armitage says: "We have no record of so much as one thorough Baptist Tory"—that is his way of saying they had no Pacifists.

It would be interesting to follow the influence of the Anabaptists upon the Quakers, to whom they bequeathed their

doctrines of the inner light and nonresistance; or upon the Presbyterians, to whom they gave the germ principles from which was elaborated that network of graded synods which became their peculiar feature.

To the General Baptists we look for the beginning of the historical development of the people called Baptists. In the course of their history they maintained a fairly consistent witness to the Faith, and ofttimes suffered for their principles. Their witness was clearly against the authority of the State being exercised in the Church. One of their earliest Confessions contains 38 articles, of which the 35th is as follows:

"Worldly authority or magistracy, is a necessary ordinance of God, appointed and established for the preservation of the common estate, and of a good, natural, politic life, for the reward of the good and the punishing of the evil. We acknowledge ourselves obnoxious, and bound by the Word of God to fear, honor, and show obedience to the magistrates in all causes not contrary to the Word of the Lord. We are obliged to pray God Almighty for them, and to thank the Lord for good reasonable magistrates, and to yield unto them without murmuring, the seeming tribute, toll and tax. This office of the worldly authority the Lord teaches, as not ordained in His Spiritual Kingdom, the Church of the New Testament, nor adjoined to the offices of this Church. Neither hath He called His disciples or followers to be worldly kings, princes, potentates, or magistrates; neither hath He burdened or charged them to assume such offices, nor to govern the world in such worldly manner, much less hath He given the law to the members of His church, which is agreeable to such office or government. Yea, rather, they are called of Him, Whom they are commanded to obey by a voice heard from Heaven, to the following of His unarmed and unweaponed life, and at His cross-bearing footsteps, in Whom approved nothing less than a worldly government, power and sword. This, then, consider as also further, that on the office of the worldly authority, many other things depend, as wars, to hurt his

enemy in body or goods, which evilly, or not at all, will fit or consort with the Christ and the crucified life of the Christians. So hold we that it beseemeth not Christians to administer these offices; therefore, we avoid such offices and administrations, notwithstanding by no means thereby willing to despise or condemn reasonable discreet magistrates, nor to place him in less estimation than he is placed by the Holy Ghost and Paul."

That Confession was issued soon after the little social upheaval created by the Fifth Monarchy men, who determined to attempt the introduction of the millenium by force of arms. There are many references in the Minutes of the General Assembly of the General Baptists, showing clearly that the authority of the State was not admitted in the Kingdom of Heaven, which they regarded as synonymous with the Church. It seems clear that, when they thought of the State they had in mind the New Testament conception of the world, that is, life hostile to the will of God. Not until a later period do we find the State ideally conceived as the city of God upon earth. It took a long time to get back to the vision of St. John in which he saw the New Jerusalem coming down out of heaven, prepared as a bride adorned for her husband. Though the General Baptists accept the doctrine of General as opposed to Particular redemption, they had not conceived of the redemption of Society. The State was to them an anti-Christian force, an organization that did not represent the will of God. Therefore, theoretically they stood aloof from all its offices, and bravely suffered the penalties of their convictions.

When Democracy, sick of Kingcraft, rose to shake off the yoke of servitude, large numbers of Baptists entered the Commonwealth Army. In 1653 the Baptists held great political and military power; many of the chief officers of the Regular Army in Ireland, Scotland and England were Baptists, and they did not seem to be troubled by any qualms of conscience over their position; they thought of their work as that of enforcing justice rather than following the profession of arms.

In January, 1661, Thomas Venner and the Fifth Monarchy men broke into open rebellion in the city of London. Probably, after the excitement of a long meeting, they lost their heads and made a riot in the streets. The king at once forbade all public meetings, and suspicion of complicity in the riot fell on the Baptists. In order to clear themselves they presented to the King, and then published, a loyal declaration of their attitude towards the State. As persecution continued they issued a plea for toleration, addressed to the King and people of England. There is some suspicion about this document; it has been affirmed that Thomas Monck was its author.

Article 45 speaks of the authority of the State, thus:

"The supreme lord and king of all the world, hath ordained civil magistrates to be under him, over the people for his own glory, and the public good. And the office of a magistrate may be accepted of, and executed by Christians, when lawfully called thereunto; and God hath given the power of the sword into the hands of all lawful magistrates, for the defence and encouragement of them that do well, and for the punishment of evil-doers, and for the maintenance of justice and peace, according to the wholesome laws of each kingdom and commonwealth, and they may wage war upon just and necessary occasions. And subjection in the Lord ought to be yielded to the magistrates in lawful things commanded by them, for conscience's sake, with prayers for them for a blessing upon them, paying all lawful and reasonable custom and tribute to them, for the assisting of them against foreign, domestical, and potent enemies."

This document is of great importance as it marks a clear departure from previous creeds upon several vital points. It was known as the Orthodox Creed of 1678. It was printed and hung up in many homes and Meeting Houses for general information. It was reaffirmed several times with many unimportant modifications. It was a real attempt to bring together widely divergent parties and a reproduction of the position of those who saw only evil in the State Authority.

The general Confession of Christians baptized "upon confession of the Faith, in and about London, 1677," carefully set forth the old claim for soul freedom by declaring that "God alone is the Lord of the conscience."

The Calvinistic Confession issued by Elias Keach in London was adopted by the Baptists of Philadelphia and had a great part in shaping the teaching of American churches. Calvinism, professing a strong determinism, has always imposed a responsibility upon the individual soul, far greater than that imposed by any other system. The whole history of thought has proved more surely than it has proved anything else, that a recognition of freedom in a higher person, is the step to its achievement by ourselves, and that our own achievement of it brings recognition of its germination in all humanity.

Calvinism, upon the surface, seem to beget absolutism, but in truth it infallibly brings democracy. Calvinism, one would suppose, should create pacifists; as a matter of fact, it inspires soldiers. To believe in the absolute sovereignty of God is to be sure that right will triumph, and that the purposes of the Infinite love will be accomplished. The doctrine of the Divine immanence has modified the conception of God and Christian duty. We do not think of God as outside humanity so much as indwelling man and working for him by working through him. Christians no longer wait for the Divine intervention to perform the wonder; they recognize the supreme call to become workers together with God for the accomplishment of the Divine purpose.

So today, while we bow our heads in the presence of calamities we do not understand, our hearts are firm in their faith in God, and we are more determined than ever that military despotism shall be broken and liberty proclaimed to the lands that are now under the foot of the aggressor.

Calvinistic Baptists have not stood for nonresistance though they have condemned Militarism and stood for the freedom of the Church and the individual disciple from the authority of the State in all matters of religious belief. They insist upon Soul freedom for all. Their official utter-

ances on the subject have been in the form of resolutions passed by their Associations and Assemblies, claiming the freedom of the Church from State patronage and control and other reforms that seemed to embody their ideal of religious freedom.

Modern Baptist teaching does not see in the Authority of the State a power that is necessarily hostile to God and therefore to be repudiated. The privileges and duties of citizenship are to be accepted and discharged as becometh the Gospel of Christ. Earthly citizenship becomes a Christian duty. There has been a movement seeking to get back to the mind of the Lord not only in theology but in the new science of sociology. The attempt to find a divine basis for the State did not end in the Middle Ages. Individual disciples have sought to embody Christian principles in the civic laws. Baptists have had a conspicuous part in sending men into politics with the avowed intention of Christianizing the authority of the State. They hold that our Lord did not repudiate the civil authority under which He lived on earth. They see a great guiding principle in the words: "Render unto Cæsar the things that are Cæsar's and unto God the things that are God's." They see the State as an organization willed and created by God for man's progress and security. They hold it to be a duty not to refuse its obligations while they enjoy its privileges but to use all the powers of citizenship to bring it into conformity to the mind of the Master. Submission to its authority in matters that clearly conflict with the teaching of the Lord may be part of the cross Christians are called to bear until the Lord's return. This seems to be the view not only of Baptists but of the overwhelming majority of the Christian Church of our time.

The Baptism of the Holy Spirit

By the Reverend Henry M. Saunders, D.D.

WE LIVE in the dispensation of the Holy Spirit. The third Person of the Trinity is now immediately and directly efficient. That dispensation began on the Day of Pentecost. The dispensation of the personal Christ had just preceded. By this we do not mean that the Holy Spirit was not present in the other dispensations. He was. He moved upon the face of the waters at creation: He breathed and blew upon the Valley of Dry Bones, in the prophet's vision, so that they came to life; it was He to whom David referred when he said, "Take not thy Holy Spirit from me." But to each Person of the Godhead there would seem to be a specific administration, when one or another may be said to be prominent and efficient, and when the peculiar functions and attributes characteristic of each are conspicuously displayed.

The dispensation of the Holy Spirit was inaugurated at Pentecost. The disciples then were all filled with the Holy Spirit. His descent upon them and presence in them, were accompanied by some transient features and symbols that soon passed away. They lasted for a little while; the wind for a few minutes, the tongue—like fire a little longer, and the power to speak in foreign languages longer still. But these signs and accompaniments were incidental and temporary,—the abiding fact was the gift of the Holy Spirit as the indwelling God. That reality is perpetual. After the wind and the flame which were preparatory, and the gift of tongues which was a transient consequence, we have the central fact of all which is continued, "They were all filled with the Holy Ghost." That is the essential thing which we must not allow incidental concomitants to hide or dwarf.

It was the inauguration of the spiritual dispensation, in which the Spirit,—the very life and power of God,—becomes imparted to man. It is the gift which includes all

others. "If thou knewest *the* gift of God," said Christ, and this is the one which carried with it all others, a supernatural but most real communication of His very Self to us. That this enduement of the Holy Spirit, it is our privilege and duty today to have, I do not now seek to prove from a study of the New Testament. You must not understand me as ignorant of or ignoring the Scriptural proofs bearing upon the question as to whether the Baptism of the Spirit, or, in the Spirit, as it would be more accurately designated, is continued after the apostolic age.

The point to be noted in the Pentecostal effusion is the universality of it, and the fact distinctly stated that it was not to stop with the apostles or the church of the New Testament times. Peter's quotation from Joel loses all point unless that be true,—that the Spirit is to be poured out upon *all flesh,*—without distinction of sex, for "the sons and daughters were to prophesy"; nor of age, for "the young men were to see visions, and the old men dream dreams"; nor of rank, for upon the servants, those engaged in menial occupations, both men and women,—was the enduement to rest. And that this anointing is not to be exceptional, Peter declared to the multitude of three thousand then converted, "Ye shall receive the gift of the Holy Spirit for the promise unto you and your children, and to all that are afar off, even to as many as the Lord our God shall call." And again and again do we read in the Acts about the Holy Ghost falling upon all kinds of people, Jews, Gentiles, proselytes, converts, bodies of believers,—laymen as well as the 12 or the 120.

Pentecost, then, was not an isolated event, but the installation of a permanent economy, attended by some features which were local, temporal, adapted to the propagation of Christianity then in its infancy. But the gift is perennial. There is only one important thing that is "once for all," and that is, the sacrifice on Calvary. Christ's work was once for all, but Christ's workings are the uninterrupted communications of its results. The gift is not inalienable in the sense, that once bestowed it abides whatever the conduct of

its recipients, but it is permanent in the sense that it is ever available, and if there be any deficiency it is due to us. It certainly was no exclusive bestowment upon a primitive Christianity. There is no reason whatever to believe, either by a sound exposition of the Scripture, or judged by the undisputed testimony of God's people in all the generations of them, or arguing on a priori grounds, that that peculiar enduement then ceased. Individual men and women, and occasionally whole communities, have experienced this rich effusion. In olden days, here and there, one was touched by the divine charisma, but the thing characteristic of the new epoch is, that all Christians may have access to this source of power, and become kings and priests unto God. We Baptists insist upon that, and think it is a fine weapon to brandish in the face of sacerdotalism. Well, if it is good for a weapon, it is good for a staff, and if it be true, it is heavy with responsibility, and to be used for practical as well as polemical purposes.

But what are the characteristics of this baptism of the Spirit? What do we mean by it? In general terms we may say it is the communication by God of spiritual power unto men, other and more than that which can be originated by the man himself. We say spiritual *power,* for that is the word uniformly used as characterizing it, and which differentiates it from other operations of the Holy Spirit. It was a preparation for service especially, and we might almost say exclusively. The Holy Spirit has manifold offices and operations. He convinces of sin, of righteousness, of judgment. The love of God is shed abroad in our hearts by the Spirit. "Love, joy, peace" and the like are the fruits of the Spirit. He comforts, sustains and sanctifies the believer. But the emphasis at Pentecost and subsequently in the early church was put upon and is to be found in what is called "power," and that preëminently as an equipment for the work of witnessing to Christ. "Ye shall receive *power* after that the Holy Ghost has come upon you, and ye shall be witnesses unto me." After the resurrection the Lord met his disciples, and breathed on them and said,

"Receive ye the Holy Ghost,"—"Peace be unto you." But immediately after He said, "Tarry ye at Jerusalem until ye receive *power*." He then gave them comfort and cheer, but they were to receive their dynamics at Pentecost. Hence the frequent use of that word "power" in connection with the Holy Spirit. "He shall baptize you with the Holy Spirit and with power,"—which is an idiomatic expression for the Spirit of power, or the power of the Spirit. "Our Gospel came in the power of the Holy Ghost." Their preaching was in demonstration of the Spirit and of power.

In seeking to analyze this spiritual power, we do not ignore the intellectual element in the matter, or the truth in itself considered. All this is implied, but the man baptized in the Spirit has something more. It is not merely truth lodged in his head, but truth become spirit and life, identified with his own soul, and proceeding from him with a superhuman vital force. With such communication of the spirit as does not improve the character of the recipient we have nothing now to do. Cases like Balaam and Saul are not instances of Spirit-baptism at all. They may have exercised to a certain extent the prophetic gift, but both remained unblessed in character, and so without increase of spiritual power. Nor does the miraculous element enter into the matter except as the spiritual experience itself is so. The principal elements are all moral in their nature. The baptism of the Spirit is truth turned into character, with enlarged and quickened insight into it, with added force of will and a greatly increased ardor in our religious emotions. The mind sees with unwonted clearness, and the heart feels with greater depth and intensity, and the will acts with spontaneous and unfettered freedom. Perhaps the most obvious feature of this experience is the uncommon depth and fervor of feeling which accompany the conception, the elaboration and the utterance of spiritual truth.

I would not say it does not produce subjective states which at times rise to rapture and afford seasons of ineffable peace, and even intolerable joy, entrancing hours when we too eat our meat with gladness and singleness of heart. One

cannot read the account of the gifts of the Spirit to the Corinthian church without seeing that those early Christians were in a condition bordering on a frenzy of delight. Like the apostle Paul, they hardly knew whether they were in the body or out, so ecstatic was their experience. The men at Pentecost were thought to be intoxicated, and they were, but they were "not drunk with wine wherein is riot, but they were filled with the Spirit." They had not partaken of the spirit of wine, but the wine of the spirit. They were divinely inebriated, God-intoxicated men, as Novalis said of Spinoza, but in a very different sense. They had received that "more abundant life," which the Saviour promised, a full, everflowing life, abounding in vitality, vivacity, and vigor—"a season of refreshing from the presence of the Lord."

But what more concerns us now is the Baptism in its more practical and serviceable features. To be "filled with the Spirit," to use the frequent phrase of the New Testament, is to have the whole being occupied by, and under the influence of, the very power of God; it is to have the whole nature suffused and glowing with a new ardor, like a bit of black carbon stuck into a stream of electricity. It is to be filled, full to the brim, with all the fullness of God. Not a little drop down in the bottom of the bucket,—a trickling stream down a dry bed, a catspaw of wind that hardly moves an aspen, a spark of fire down in the corner of a cold grate. It is to be so possessed by the indwelling of an omnipotent and omniscient God, that we shall have a sharp insight into the wondrous things that are in His law, and an energy in imparting truth that is not consequent upon the mere intellectual element, but because of an imported increment of extra-human potency that is alone born of God.

As I read the Book of Acts,—the *loci classici,* for a study of this subject,—the peculiar characteristics seem to be directed largely toward the ministry of speech. The Christian dispensation is a speaking one as the older one was a sacrificing one. The sword of the Spirit is now only a word.

The great commission contemplates speech as the agency of conquest,—"Go into all the world, preach and teach." We are to "rebuke, warn, exhort." The tongue of fire used the tongue of flesh at Pentecost. They were to witness after that the Holy Ghost had come upon them, and when He had, they began to speak as He gave them utterance. They had received an unction from the Holy One, and not only knew all things, but were possessed of a forceful energy in imparting their knowledge. That word "unction" expresses the characteristic as closely as any one can, and we ought not let our use of it be hindered because, as with so many other of our New Testament terms—a canting insincerity has misapplied and distorted it. Unction means that the speaker's heart is charged with a divine energy,—that the man and his message are permeated with a supernatural force,—that in a peculiar sense the voice of God speaks through human lips, an Unseen Hand presses home the truth upon the conscience, while to himself he seems to be moved by a divine afflatus of which he is the passive object rather than the active agent. But the subtle element is not easily defined or analyzed, but is instantly detected by all who hear.

Here is a man who rises to speak. There is nothing especially engaging in his person, musical in his voice, nor winning in his manner. He has no reputation for genius nor learning, no illustrious ancestry, no secular sources of authority or influence. Analyze his speech and you find perhaps neither logical ability nor rhetorical charm. And yet all listen with eager interest. The giddy are sobered, the worldling feels like a fool, and sinners tremble as in the immediate presence of God. What is the cause? Eloquence? It is eloquence indeed, the speaking out of a heart that has the fulness of God in it. It is unction. The man has been in his closet,—he has been waiting upon God, and it is as though he had received his commission anew. He has received a fresh anointing from the Holy One. He did not tell you so, but you soon found it out; easily de-

tecting the odor of divine ointment, as the smell of a field which the Lord has blessed.

Tested by logical or rhetorical re-agents, you are at a loss to account for the effect. You go about perhaps foolishly asking what is the secret of his power. You might as well try to test the power of the lightning by analyzing the raindrops that fall from the clouds. His words may be poor—they need not be, however—they may be poor, rude, ungrammatical, but they become the vehicles of divine might, even as the bush at Horeb flamed with a glory not of earth, and the homely raiment of the Transfigured Nazarene shone with a brightness more splendid than the fire of the sun. On the other hand, there may be radiant genius, culture, large and wide knowledge, skill in debate, wit that wins a battle with a sentence, sarcasm that bites its way like an acid, but without the anointing they are sounding brass and a tinkling cymbal, flowers on a corpse, tinsel on a coffin, and a crown on the brow of the dead. You may have stores of Biblical learning; reasoning powers clear and vigorous; an imagination of the most imperial sweep; an eloquence that can move to tears or smiles at its sovereign will; a sympathy of the most persuasive kind; a zeal that knows no relaxation, and a labor that knows no rest, but unless there be this power from on high, they are only as "the very lovely song of one that hath a pleasant voice and can play well upon an instrument," for "thou son of man the people that sit before thee will hear thy words, but they will not do them; with their mouth they show much love, but their heart goeth after their covetousness."

There is no necessary antagonism between the lower forms of divine gifts by which men are adapated for various forms of Christian service and this higher one, without which they are of little avail. Our natural gifts are heightened by this one, as the candle plunged into pure oxygen flames the fiercer. And anything that we can bring of genius, natural eloquence, scholarship, or anything else, is by that enduement kindled into tenfold brightness and exalted to immeasurably higher efficiency. But without it,

they all are so many attempts to bring down rain by exploding gunpowder, which result only in reverberating thunder. Unction is the "having our speech, and preaching not with enticing words of man's wisdom, but in demonstration of the spirit and of power"; it is feeling that "our gospel has not come to us in word only, but in power and in the Holy Ghost, and in much assurance"; it is the "being enriched by God in all utterances and in all spiritual knowledge"; it is "preaching the gospel with the Holy Ghost sent down from heaven"; it is having the liberty of which it is said "where the Spirit of the Lord is, there is liberty," not liberty for us to do as we please, but for the Spirit to do as He pleases with us, to speak through us, to utter God's message without restraint. Then our words, like our Lord's, will be "spirit and life," much more than they are without this divine chrism.

The only power by which Christians can discharge their work of witnessing in the world, is that by which they are *clothed* with power from on high, to use the picturesque figure which our Lord employs, translated "endued." That divine gift coming down as a vesture wraps and covers their weakness, and hides their naked and poor personality. Without it,—and there is a great deal of Christian witnessing today without it,—noise, advertising, externals, sensationalism, and other unworthy methods, are powerless, as they ought to be. You may accomplish something by fussy activity, which passes for Christian service, but if it have not God's Spirit in it, it will result in no more of a true and wholesome growth than are those "devil's puffballs" which one finds in the fields on autumn mornings, and it will go up, like them, in brown and poisonous dust when once pricked.

What a witness to the truth of which we are speaking was the barrenness of our Lord's earthly ministry as regards its immediate spiritual results. "Never man spake as He spake," or lived as He lived. Yet He failed to leave any great impression upon the world, whose inhabitants regarded Him with contempt or indifference, or at

best with curiosity. His miracles were only a nine-days' wonder, and when He hung on that middle cross and uttered that one word—*tetelestai*—that told that the great work was finished, He numbered but a handful of timid followers, of whom the boldest had denied Him with blasphemy, and the most devoted had forsaken Him and fled. There was not one of His apostles that did not far outstrip Him in immediate results. But He Himself gives the explanation,—"It is expedient for you that I go away, that I may send the Comforter." He was working out a Gospel which the Holy Spirit was to apply. The apostles were nothing in themselves, they distinctly declare they were nothing, but God's power was on them by the Holy Ghost, and they brought the net in every time full of fish.

And for the very same purpose was there ever greater need for such power than today? Do we not require the mighty Spirit's agency every whit as much as the first disciples? Christianity is still in the minority. It is outvoted by heathenism three to one. Christ is not yet enthroned. We see not yet all things put under Him. The witty sneer that at Pentecost one sermon converted three thousand souls, while now it requires three thousand sermons to convert one soul, has too much truth in it to provoke a laugh. We need not indulge in exaggeration nor be pessimistic. We cheerfully recognize much that is good in the present condition of Christendom. But we turn the page and read another story, too,—churches with an enormous proportion of their membership sunk in gross worldliness, like a ship full of bilgewater; with thousands of members living precisely like men who have made no confession of Christ, and masses of people all around us who have no more religion than a horse, and who no more think of going into our churches than they do of going up in a balloon.

What about the enormous amount of work done and the comparatively meagre results? Is the Spirit of the Lord straitened, that after 1,900 years of evangelizing we are face to face with present conditions? Are these the Lord's doings?

"If the Lord be with us," said Gideon of old, "why, then, is all this befallen us? And where be all His miracles which our fathers told us of?" I am sure we may say the same. Do the relations of our churches and Christians to each other testify to the fact that "we have all been made to drink into one Spirit," as Paul said? Is it possible, soberly, to consider the religious condition of the world today without feeling that some malign influence has arrested the startling growth of the early church and the lava stream that then poured out hot from the heart of God has had its flow checked, and a black and wrinkled crust spread over its burning bed?

"If God be with us, why has all this befallen us?" Are these the Lord's doings? They look suspiciously like somebody else's, even his, who always sows tares among the wheat. If it be true that the divine Spirit has been given, why this torpid, recreant, and often impotent Christianity? Is it not because we have paid too little heed to that word which came to Zerubbabel, "Not by might, nor by power, but by my Spirit, saith the Lord." We have relied on the might of argument to cope with the forces of unbelief and are surprised to find that what seems to be unanswerable proof produces not the least effect upon those to whom it is addressed. We rely on the power of money to relieve the woes of poverty, and are mortified to find, as we often do, that it only aggravates the misery it was meant to cure. We look to the Legislature for the remedy of social evils, and find that however much they may be reduced by the wise intervention of the state, they refuse to yield to any external methods of repression. We rely upon the forthputting of great efforts, we adopt new methods and appliances, only sadly to discover after all that they do not accomplish more than the vulgarest fraction of what had been eagerly expected.

Is it not all because there has been too much reliance on the arm of flesh, and too little on the Arm of the Almighty? When in kindly courtesy the church has leaned upon such human and worldly supports, she has found that the staff

became a crutch which has caused her to limp, if not a reed that has pierced the hand. The earth may help the woman, and kings and queens be nursing fathers and mothers of the church perhaps, but the hour of old, when she culminated to empire, was the hour of human feebleness but divine might, when she went forth in the power of the Holy Ghost.

For us, too, is the same Gift in reversion, and we equally need it. We have machinery but lack power. We have motives but we lack motor. Our work is too much like Pharaoh trying to run his chariots after the Lord had taken off the wheels, in which case we read, "they drave heavily." Many of our churches, as of us individually, have a name that they live and are dead, and the undertaker's sign, that most of them carry on the front all too truly indicate that they would better put up a tombstone and epitaph where now they display a door-plate, unless they go to Him who walketh among the golden candlesticks and who has the seven Spirits of God in His hand, and get their languor turned to life, their coldness turned to warmth, and the sickly calm that breeds pestilence swept away by a wholesome breeze from heaven. And so, we believe in the baptism of the Holy Spirit.

We are not to weaken these great promises of the Spirit-Baptism into metaphor, or simply a strong way of saying, that the influence of Christ will last through the ages. They mean a great deal more than that, and there is little that is more needed by the Christian church at large than to go back with a clear understanding and an unfaltering faith to the ancient promises of the Holy Ghost to fill and equip it. What was there so peculiar about that divine chrism that we can't have it today? If, in its essential features, it ceased with the apostolic age, it is difficult to see what remains to us poor twentieth century Christians. If we think how much is implied by the metaphors under which that gift is described, — and all of those found in that second chapter of Acts, we shall clearly see and deeply feel its importance and availability. It is the *wind,*

source of life, the invisible, immaterial energy, that sweeps through the world and brings freshness where it comes. It is *fire* that warms, that melts, that cleanses by consuming the dross,—the symbol of quick, transforming, triumphant energy. It is *water* that refreshes, fertilizes, stimulates, purifies,—the stream that flows from the throne of God and of the Lamb. It is the *oil* that heals and invigorates and qualifies for office.

Has that oil all dried in the cruse? Has that rushing mighty wind blown itself all out, and a dead calm and stagnant air remain, like that which afflicts a sailing ship in equatorial seas, where the thick atmosphere is deadly quiet and the empty sails have not even strength enough to flap? Has that great river that burst out then like a stream from the foot of a glacier, full grown at the birth, been sucked up and lost in the thirsty sand, like some rivers in the East, or has it shrunken to a driblet? Has that leaping fire died away into black cinders and cold grey ashes? We believe it not. If there be a God at all, there is nothing more reasonable than to suppose that he can come into direct contact with the spirits of men whom He has made, and if He be not an Almighty Indifference, then there is nothing more certain than that, if He can touch and influence our spirit, He will, and if He will, is it not reasonable to suppose it will be with unmistakable and striking power? And what means the very metaphor which we are descanting upon,—the Baptism of the Spirit, but a complete immersion in, or submersion under the cleansing, and refreshing, and reinvigorating flood? I would that we Baptists stood as strongly for that baptism as we stand for the other. I would that the experience were not so rare and strange among us, even as the foreign tongues in which the apostles spoke.

To how many of us might the question be put which was addressed to the Ephesian Christians,—"Have ye received the Holy Ghost since ye believed?" Those disciples had been under the tuition of Apollos, of whom it was said that he was "eloquent, mighty in the Scriptures, know-

ing the way of the Lord, fervent in spirit, but knowing only the baptism of John." He evidently had not heard of Pentecost. He must have known about the Spirit, but not about the effusion as an equipment for witness-bearing. Hence, like many a minister since, he was learned, eloquent, and even fervid, but impotent. His ministry lacked power, and naturally, as a consequence, the Church under his care was in a similar condition of ignorance and weakness. When Paul, therefore, in his visit to them, asked, "Have ye received the Holy Ghost since ye believed?" they replied, not, as translated in the old version, "We have not so much as heard whether there be any Holy Ghost." They are called disciples, and are spoken of as having believed, and must have received the Holy Spirit in regeneration and have heard of Him. Our New Version translates their reply accurately, "We did not so much as hear that the Holy Ghost was given," that is, at Pentecost. They were ignorant of the anointing, the same condition as their pastor, Apollos. And as Aquilla and Priscilla taught him the way of the Lord more perfectly, so Paul made up for the deficiencies of his parishioners, and they, twelve in all, "received the Holy Ghost and spake with tongues and prophesied."

That selfsame power is in reserve for us. He that believeth on Me, out from him shall flow rivers of living water. This spake He of the Spirit, which they that believe on Him should receive. Whosoever is thus equipped will walk among men the wielder of a superhuman force, and be able to win men's hearts to Christ as he never otherwise could do. He will be able to command those four winds of heaven which, blowing upon the bones of a dead humanity which are very many and awfully dry, will cause them to live and to stand upon their feet "an exceeding great army."

If we Christian men would only believe in this blessed truth and open our hearts to receive it, the great spiritual temple, which it is the work of the church to rear, would be completed in a generation, and the hands which are now

so laboringly engaged on it would be able to bring forth the headstone thereof with shoutings of "Grace, grace unto it." "Now, unto Him that is able to do exceeding, abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church, by Jesus Christ, throughout all ages, world without end. Amen."

Spiritual Freedom from Constraint of Earthly Authority

By the Rev. J. H. Rushbrooke, M.A., D.D.*
Past-President of the Council and President of the Baptist World Alliance

THE title of my address is "Spiritual Freedom from Constraint of Earthly Authority." It includes the great word "freedom," and that word expresses an idea which still has power to move the mind and heart. It is true that many people are afraid of it. Some fear the use which others may make of liberty, and they are constantly stressing the danger of "licence." I grant that liberty may be abused, but the word "licence" often stands for nothing but the bogey of timid or interested minds scared by opinions and ideals which are not their own. Freedom of Evangelical preaching in certain European lands is denounced by traditionalists as "licence." There is nothing strange in this. People who take their convictions seriously, especially their religious convictions, have always been classed by opponents as public nuisances. "Troubler of Israel" is the title flung at Elijah. In a later generation we find the complaint: "They that have turned the world upside down are come hither also." Early Congregationalists were hated and harried and even hanged. Baptist and Quaker pioneers must languish in Newgate Jail. Roger Williams, herald of religious liberty in North America, was "the New England firebrand" because he held and taught and made effective the doctrine of "soul-freedom." John Bunyan bore twelve years' imprisonment rather than surrender liberty of preaching. Methodist pioneers had no easy time. To challenge use and wont, moderatism and comfortable conservatism, to stand against a majority, is inevitably to incur the reproach of being a dangerous person — perhaps to be nicknamed a "Bolshie"!

It is quite natural therefore that multitudes should shrink

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from claiming liberty for themselves. Inertia and cowardice are elements of "original sin." A placid existence and a fixed routine are welcome. To have to think, to decide, and to act as responsible persons—these are stern demands from which far too many draw back. It is more comfortable to accept their colour and opinions from their company. If ever they are in a "movement" you may be certain they are floating with the stream, mere driftwood swept on by the current of a popular "stunt"! How few nowadays read Emerson's essay on "Self-reliance"! It is out of fashion. Mechanised opinion was never more widespread than in our time—and not in totalitarian states alone. The organization of mass propaganda, with its appeal to superficial emotion and its "slogans" serving as substitutes for thought, has become a specialized science. It rests upon a devaluation of humanity, indeed upon contempt for the common man and a rejection of the Christian estimate of the worth of personality. Unless and until the individual becomes aware of his true dignity and his value to God, and dares to face responsibility, he will remain unfree.

I begin on that note because, in my judgment, the peculiar peril of our time is that we are losing our sense of the importance and dignity of the single soul. That is why there is so little preaching for conversion. The fashion of today is to stress the all-importance of society. It is ceaselessly emphasized that the individual has no existence apart from the society of which he is a member, that an isolated unit is not a complete person, that even God Himself is not to be conceived as bare unity. True indeed, but however modern the expression of such ideas, they are not even new. "No man liveth to himself or dieth to himself": "We are members one of another." The New Testament knows man as a social being, but it does not regard him as merely the product of relations with his fellow men. Let me remind you that my address this evening is an item in a program. The general theme of our Assembly is: "The Lordship of Jesus Christ Our Saviour," and my approach is from that point of view. To those who hold that all authority in the Church

is that of the Lord Himself, and that His organ is the company of believers, each standing in personal and direct relation to Him, the Christian man or woman has an infinite and eternal worth. "Call no man your Master on the earth, for one is your Master even Christ." Here is freedom, not the assertion of a claim to do what each of us pleases, but to act from an inward governing principle: "the Spirit of God which dwelleth in you." "Where the Spirit of the Lord is, there is liberty." Hence it follows that there is no room in the Church of Jesus Christ for a Fuehrer in the National-Socialist sense—even if you call him a Pope and even if he possesses all the virtues with which the late Pope and his recently chosen successor are credited. We have not so learned Christ, and are unable to admit the claim of any individual, or the right of any caste or order, to "lord it over the flock." We know of a fellowship of believers of which each single member must "give account *of himself to God.*" What a word; how it solemnizes life; what immense dignity it implies! And what reverence for the soul the Apostle manifests as he exclaims "Not as though we have dominion over your faith but are helpers of your joy, for by faith (that is, personal faith) ye stand." Moreover, the treatment of the individual as a free man with the responsibility which freedom implies, is not limited in the New Testament to those who are conscious disciples of the Lord Christ. It has a bearing on a living issue of today; Democracy versus Totalitarianism. With all his sense of the tragic failure of our race and the weakness and corruption due to sin, the Apostle Paul regards the individual who is not a Christian as a responsible being and therefore in his measure free. It is to the free and responsible person that the preacher of the Gospel makes appeal "commending ourselves to every man's conscience in the sight of God." Read the speech on Mars Hill, read the opening section of the Epistle to the Romans concerning "Gentiles that have not the law" but "shew the work of the law written in their hearts, their conscience bearing witness therewith and their thoughts one with another accusing or else excusing them."

The New Testament sets the highest worth on each several person "for whom Christ died." The Gospel never overlooks the individual. But a totalitarian system that regards a human being as a cog in a machine, annulling his freedom and therefore his responsibility, simply destroys manhood in its God-given potentialities; and against any such system and its governing ideas Christianity rightly understood stands and must forever stand in radical and unswerving hostility. I grant that democracies may go sadly astray. The psychology of the mob yields warnings that we may not overlook. The perfect democracy demands a fully Christianized society. All this we admit and emphasize; but precisely for these reasons it is a Christian concern to stand for democracy. Perfection may be far off; but governments and systems which stay the elementary liberties of man thereby destroy the possibility of moving even one step towards the ideal.

Let us carefully consider what the claim to freedom involves. It is not in the first instance a demand on behalf of institutions and groups, but for *personal freedom*. Each is called to guard this for himself; each must respect it in others. An unqualified acceptance of external authority is nothing less than a surrender of the rights and a shrinking from obligations of personality. An absolute obedience to the dictation of State *or Church* is sin against the Holy Spirit: "Where the Spirit of the Lord is, there is liberty." Let me be clear. The right to self-expression, like all other rights, implies its correlative duty. The free man must concede to others the consideration and reverence for their personal freedom which he claims for his own. The road-hog among motorists is a public peril; the scorner of conventional courtesies a bore or a cad. A man who finds himself differing in judgment from the majority of intelligent and decent people will at least try to understand why they think as they do, and will even conceive the possibility that he himself may be wrong. The member of a family or of a church will not lightly set his opinion against that of his fellow-members. The citizens will not regard obedience

to law and respect for the agents of law as matters of no more importance than the cut of a collar. The cantankerous and the cranky are no friends of freedom; they rather bring it into contempt. But a man who from fear or laziness silences a genuine conviction honestly held wrongs himself, his fellows, and his God; and the society that denies him the possibility of utterance loses immeasurably. Regimentation and dictatorship have their uses, I admit. But they are essentially poisons whose use is solely as antidotes to other poisons. Nothing but a temporarily diseased condition can justify them. In normal and healthy conditions these poisons have no place. As permanent policies or as a philosophy of life they are utterly to be rejected. Britain has to guard today against obvious perils; but it is hers to prove that the compulsions of Nazidom are needless. The self-discipline of free men and women will prove adequate. It is argued that liberty must be sacrificed for the sake of unity? *The answer is that the only unity of abiding worth in Church or State is the agreement of uncoerced and convinced people.* True unity springs from within.

I may seem to have said little of the Church. As a matter of fact I have been talking of little else. To me the Church is the fellowship of spiritual freedom. As such it has in some degree found expression, but it remains an ideal society. That is why with all my heart I can accept the clause of the creed "I believe in the holy universal church." (I never like the word "Catholic": it is tainted with sectarianism.) Now that is a sentence in a *creed.* A creed is the utterance of a *faith,* and faith passes beyond the seen to the unseen. If we had to deal only with the actual churches of history and of today, or the sum total of them, could we accept that clause of the creed? The Orthodox Church which failed in Russia and has opened the way for triumphant atheism; the Roman Church that is so deeply responsible for the conditions of horror in Spain; those Protestant churches in Germany for whose long subservience to the State men like Niemöller must now pay a heavy price, what of them? Nay, I come closer home. I have known Bap-

tist churches in this country and in others that have made it too clear that the First Epistle to the Corinthians is not an out-of-date description—and I don't regard Baptists as the least Christian people on earth! If that mass of visible institutions (even with the Baptists as a leaven!) is presented to me as the "holy Catholic Church," then I don't believe in it. The "holy universal church" is not a visible organization. It exists ingerm wherever loyalty to the Lord Christ is found and men are linked with one another because linked with Him. To identify it with a single institution or sum of institutions is impossible. Institutions but imperfectly embody it, in the degree in which the men and women who comprise the various churches are really the Lord's free people; for His people must be "of the willing sort." Go on by all means with the simplification of organization, we rejoice in a unified Methodism as accomplished by the Spirit of God; but beware! *Our mechanical adjustments will not produce the holy universal church.* We may find ambiguous phrases to cover differences, but a holy universal church cannot be built on insincerity. We may impose regulations that exclude from fellowship those whose loyalty to the Lord is as true as our own and whose lives are equally Christian; so far as we do that we reject the counsel of God. Yes, "freedom from constraint of earthly authority" goes very far—for among earthly authorities are traditions and creeds, priesthoods, and claimants to apostolic succession and even to infallibility. We acknowledge the absolute and undelegated authority of God in Christ, whose service is perfect freedom. "If the Son shall make you free, ye shall be free indeed."

Let me illustrate by referring to the struggle for spiritual freedom in the continent of Europe. For nearly twenty years my life has been largely devoted to the effort to preserve and extend liberty, and as I look back upon this section of my work, it is with deep gratitude for something accomplished. It has been possible to expound to rulers and administrators of States the principles of religious freedom. Officially I have represented Baptists; yet never have I

made a claim for any special privilege for them. Five weeks ago my own communion was called to prayer on behalf of our oppressed brethren in Rumania, and in preparation for that Sunday I wrote these words:

> "Though in itself the Rumanian situation would justify a summons to prayer, no Baptist could intercede at this time for the men and women of his own communion in that land without remembering other calls. Baptists in Russia must not be forgotten; the monotonous story of repression continues, and the cry 'Hath God forgotten?' arises from multitudes. Nor can we leave aside the Orthodox of Russia, on whom the hand of the State falls as heavily as upon Baptists. The German 'Confessional' or Roman Catholic, intimidated, imperilled or imprisoned, will have his place in our prayers. Nay, we go further. There is in Poland, under the influence of Roman Catholic clericalism, a severe repression of the Orthodox, and the clear understanding of Baptist principle will lead us to pray for the freedom and rights in Poland of those whose co-religionists are our oppressors in Rumania. It is for religious liberty as a human right, not as a privilege of our own or of those who substantially agree with us, that we are concerned."

That point of view must govern our action everywhere and always. Moreover, we must insist upon this: that the true view of the State itself demands liberty. The State is made for man, not man for the State. The State has no justification for existence except as an instrument for the promotion of the good life; in other words, it exists for the sake of the free man, for there can be no genuine good apart from freedom. That freedom is often imperilled for those associations of Christian men which we call "churches" or "communions" by undue involvement with the State. Coercion on the part of the State may be the danger, but to the inner life of the Christian people its patronage may be yet more calamitous. The Church—I use the word here to express the sum total of organized Christianity in any land—may freely coöperate with the State; indeed, it must coöperate in so far as the State fulfills its true function. Church members cannot evade their responsibility as citizens. But the Church must retain full liberty to criticize the measures of the political authorities. "Render unto Cæsar the things that are Cæsar's," but maintain and assert as primary your loyalty to God in Christ. To me it appears clear beyond a peradventure that the State establishment of any communion is in itself an evil. The State may seek to control the Church

for its ends, as in Germany; the Church may avail itself of the coercive powers of the State, as in Rumania. Legal separation serves the highest ends of both.

Consider certain questions of direct interest at this time. I will touch on only two. (1) Our Government has recognized General Franco's rule in Spain *de jure* as well as *de facto*. It would serve no useful end to discuss the accomplished fact. Whatever our feelings, the decision has been taken. Now, Protestants in this country have feared for the liberty of their brethren in Spain, and they are still anxious. Let me recall a fact which yields some encouragement. Fifteen months ago Lord Phillimore sent to *The Times* a declaration by the Duke of Alba, General Franco's agent in London, that General Franco's policy is and will be complete toleration for all Christian communions and that this statement is offered on the authority of the General himself. I thereupon wrote to *The Times,* pointing out that "toleration" and religious freedom are not necessarily synonyms, and I put specific questions. Here are the essential parts of Lord Phillimore's second letter dated November 24, 1937, and resting on the same authority as his first:

> "I have full authority for stating that the complete toleration guaranteed by General Franco connotes the 'religious freedom' which Dr. Rushbrooke so precisely defines.
>
> "Dr. Rushbrooke posed the following questions: Will all Christian communions enjoy—
>
> "(a) Freedom to determine their faith and creed; (b) freedom of public and private worship, preaching and teaching; (c) freedom from any imposition by the State of religious ceremonies and forms of worship; (d) freedom to determine the nature of their government and the qualifications of their ministers and members, and, conversely, the freedom of the individual to join the church to which he feels called; (e) freedom to control the education of their ministers, to give religious instruction to their youth, and to provide for adequate development of their religious life; (f) freedom of Christian service and missionary activity, both home and foreign; (g) freedom to coöperate with other churches; (h) freedom to use such facilities, open to all citizens or associations, as will make possible the accomplishment of these ends, as *e.g.,* the ownership of property and the collection of funds.
>
> "The answer to all these questions is: Yes."

Spanish Protestants have assured me of the pleasure with which they greeted this responsible statement. Today it has

yet larger significance, since the Duke of Alba has become the Ambassador of Spain. That letter is a solemn pledge to the British people, and I know that the declaration has its place in the pigeonholes of our Foreign Office.

(2) Here is an astonishing fact. The questions I put in *The Times* followed the terms of the Report of the Oxford Conference defining the freedom of the Church. The Rumanian Orthodox Church had official delegates at Oxford. It helped to shape the Report; all its delegates accepted the Report, but at home the Report is simply flouted. Every Baptist church in Rumania has been closed as the result of an administrative decree signed by an Archbishop, a decree which directly violates almost every one of the propositions which even General Franco, through the Duke of Alba, accepts. The Free Churches of our country have uttered their protest and appeal on the Rumanian issue; and I know that the best elements in the Anglican Church are shocked at the discovery that an Eastern Church with which they stand in relations of special intimacy is committed to a policy towards dissenters which was abandoned in this country generations ago. John Bunyan suffered because he stood for freedom of preaching; history has vindicated him. Freedom of preaching is the central issue in Rumania today. There are definite signs that the Rumanian people, for which Britain has entire goodwill, a people of noble possibilities, will before long express the better mind which is its true mind. We pray with hope and faith not only for those who today are suffering "for the Name," but for the King and people of Rumania.

For freedom hath Christ set us free: let us use it worthily, refusing to be again entangled in any yoke of bondage, and let us cherish it not for ourselves alone but for all men:

"Is true freedom but to break
Fetters for our own dear sake,
And with leathern hearts, forget
That we owe mankind a debt?
No! True freedom is to share
All the chains our brothers wear,
And with heart and hand to be
Earnest to make others free!"

The Captain of the Lord's Host

By Dr. Arthur Emerson Harris

THERE are few stories in the Old Testament more profitable than that of Joshua, successor of Moses, and appointed by Jehovah to lead the people of Israel into the promised land. In the heart of that fascinating record, there is to be found an interesting incident which reports the appearance to Joshua of the *"Captain of the Lord's host."*

God manifested His presence in the world in many ways, according to the Biblical account of His dealings with men, and this is one of those appearances which we call theophanies. God came to Abraham as a traveler (Gen. 18:1) and that appearance was for the sake of Abraham, not for Lot. He manifested Himself to Jacob as an athlete (Gen 32:24), to Moses in the burning bush (Ex. 3:2) where Moses declared he had seen God *"face to face."* He appeared to Balaam as an angel in the way, and spoke His command through the prophet's beast of burden. The account of the fiery furnace in Daniel (8:25) reveals that while there were three men cast into the furnace, the King saw four, the fourth being *"like the Son of God."* These theophanies represent one called "The Angel of the Covenant" or "The Angel of His Presence." We believe without question this celestial Being was none other than the pre-incarnate Christ, an anticipation of the incarnation of the Son of God.

When we look at the setting of this story, we find a curious situation had arisen. Forty years before Israel came to this very point, Kadesh-Barnea. Now, after two decades have passed, the older men of Jericho looked out and saw Israel creeping up, and remembering the former occasion, they said to the younger braves, "Don't be afraid; their fathers came this way forty years ago. They saw our walls, they beheld our stature and their hearts melted like water so that they immediately disappeared. We have

seen nothing of them for a lifetime. Do not let their coming now disturb you!" But the young men said, "We are not so sure. Two of them were former spies and they have come back. Whatever their fathers were, we have seen their sons. There is something uncanny about this whole business. These Israelites that are coming now are singing praise to an invisible God. It is no laughing matter, we tell you. This is death or victory! Shut the gates! Man the walls!" And then, marvel of marvels, the fear and terror that was upon Israel forty years before was now on Jericho! With grim determination, and in utter silence, the Israelitish host marched round those walls seven days.

At the close of that never-to-be-forgotten week, as they compassed the city on the seventh day, seven times, there went up a great cry. Lights suddenly appeared in every direction, pitchers crashed with a sound that sent a chill to the hearts of the people in the city, the trumpet blew, the people raised a great shout and Jericho fell.

It may be that we have not seen yet the relation between all those events, and this appearance to Joshua. When we discover such a connection, we shall have learned how to win our victories in the battles that we seek to wage for the Lord.

We would give attention to the background of this divine appearance. Joshua had carefully obeyed all the commandments of Jehovah in a most minute fashion. Verse 10 of chapter five tells us that they had held the Passover for the first time in the promised land, indeed the first in thirty-eight years. The next day they drew near to God in the feast of unleavened bread. From that time on the manna ceased, and the people of Israel did eat of the fruit of the land that year. How long a period intervened we do not know, but they were already on the battlefield, and we may imagine there were not many days between. Now that the manna was no longer provided, the people were dependent upon their own energies. All is ready for the fray, the struggle is near, the conflict is on.

It was the Lord's war, the Amorites were God's enemies, they were dwellers in mountain fastnesses and their cup of iniquity was filled to the brim. God had said, *"Be of good courage,"* and if ever Joshua needed courage it was now. But he was in the line of duty, and had made full preparation. Suddenly this vision was vouchsafed to him. It was for Joshua and not for Nebuchadnezzar. Joshua looked up and saw a man in his pathway. The place, the attitude, the apparel suggested the enemy, for he was clothed as a warrior and his sword was drawn. Joshua was not a coward. He approached the visitor, and with fine courage said, "Art thou a foe, or art thou a friend? Art thou against us or for us?" Then it was that the Wondrous One replied with words of infinite grace, *"I am the Captain of the Lord's Host."* In other words, he was, as we believe, the preincarnate Son of God, appearing this time as a warrior armed, even the Lord of Hosts, to help Joshua in the day of battle.

And by this we learn that God is always to His people what they need. In this instance He is the Leader of a vast invisible army, an invincible ally to aid Joshua in the time of perplexity that his army, visible but apparently small, should not be conquered. This was a host greater than they, an army mightier than the enemy could muster. This wonderful ally, the Captain of the Lord's Host, Jesus in human form, had come to help Joshua and Israel as God had proclaimed and to be with them till the close of day when victory should be theirs.

God had promised "I will be with thee," and this was a fulfilment of that assurance. Hence Joshua realized and recognized the import of this theophany. The place was made holy by the Divine Presence, and, like Moses, he worshiped. This was the custom paid to kings we say! Possibly; but we will remember that angels were jealous of worship of God and refused it for themselves.

The Captain of the Lord's host was clothed with omnipotent power. He is called here *"Jehovah."* Jesus, our Joshua of the New Covenant, is His name, the "Captain

of the Lord's Host." Here the first Joshua and the second Joshua met; the type and the antitype. The first Joshua was for Israel to bring victory over the enemy to the chosen people, the second Joshua for His chosen ones, the Church, to bring victory against the arch-enemy, Satan. Joshua worshiped at the suggestion of his celestial visitor and after the promptings, too, of his own heart. He was given instructions to organize for battle. God is not on the side of confusion, but man must not depend too securely upon that organization. Israel was not to be a mob. They were to be an army of many men but of one mind.

The ark was to be in the center of all their activities, and they were to stand side by side and shoulder to shoulder in consecration. There was to be a crucifixion of intellectual pride and vanity. The victory was to be brought about not by might, as by numbers, or by power, such as military skill, but by God's Spirit. They were to walk about Jericho six days in silence; that took faith. It tested them right to the ground, but they were equal to the occasion with a faith that their fathers had not known. They looked, indeed, like fools as they fulfilled the command. So did Noah when he was shut up in the ark and the rain did not come. But the people did as they were commanded. Round about were the armies of Jehovah, and by the side of their leader was the Captain of the Lord's Host.

With all this in mind, we cannot escape the obvious lesson, and it needs few words to apply it. As God pledged to be with Joshua, so He has promised to be with those who seek to fulfil His great commission. *"I will be with thee."* It was fulfilled for Joshua, it is fulfilled for us. We can go forth to our task conscious that we have our Joshua with us all the days, and in each day and in every battle. His presence solves our problems, settles our plans, answers our perplexities. Then give Him the right of way, absolute lordship.

It is left only to add what each can work out for himself, the qualifications needed to see Him, and to enjoy His fellowship. For one thing, Joshua had the spirit of hu-

mility. All self-conceit was gone. Joshua fell on his face; of reverence, the quality of a holy hush was upon him, he was filled with divine awe; of inquiry, for he sought only God's plan, not his own, and he asked, *"What wilt Thou have me to do";* and of obedience, for we read, *"He did so"* not counting the cost nor the hazards. Jesus said, *"Ye are my friends if ye do whatsoever I have commanded you."*

So let us avail ourselves of the Lord's victory through the abiding presence of the Captain of the Lord's Host. It was more than a fleeting vision that will soon have passed. For while the rapture was gone—just as the mountaintop experience for the disciples, as for us, seems only transitory,—yet there may ever be that abiding presence as a living, throbbing, vital experience to bring us victory and assure for us peace.

Sensitiveness: The Sin that Spoils Nobility

By the Editor-in-Chief

SENSITIVE people make a lot of unnecessary trouble in the world. There is trouble enough anyway, without making more. Sensitive people make more. They invent troubles and thrust them upon others. They will stir up a wasp's nest in order to get stung. They blame the stirring up process on their neighbors or friends. Then they exhibit the stings in order to get sympathy. If the wasps refuse to sting them they imagine stings and still plead for sympathy and appreciation.

Sensitiveness is an absurd vice. It is usually the ally of a perverted fancy. It is absurd because it gets us nowhere and gives us nothing. The man who is addicted to drink obtains a temporary exaltation of feeling. The glutton and the voluptuary achieve the gross pleasures which the exercise of their appetites affords. The miser gloats over the joys of possession. The spendthrift buys amusement with his wastage. But sensitive souls only make themselves uncomfortable by encouraging their own pettiness. They also spread abroad discomfort. There are no real rewards in any direction.

Perhaps I had better explain, before going farther, my use of the term "sensitive." I may not have formal authority for its restricted use, as applying especially to the touchy, testy, thin-skinned individual. I might have said "unduly" or "abnormally" or "morbidly" sensitive. I do not think, however, that I shall be misunderstood; for the word itself, without qualifying adjectives, is pretty well established in popular usage as descriptive of the person who is too apt to take offense on slight provocation.

Sensitiveness, then, is suspicion. "Thou never gavest me a kid," cried the elder son in the parable of the prodigal. He intimated that his father had been grossly unfair. Poor old father has a hard time of it in some families. This

particular father had had trouble enough with the younger boy in earlier years. Now the elder son began to get unreasonable.

The unkempt and bedraggled wanderer had returned home penniless and enfeebled, yet made suddenly happy in the sunshine of his father's love. The father was happy in his reunited household. The servants were happy in their preparation of the feast. Neighbors had been invited and there was music and dancing. Everybody was happy.

Then the elder son, coming into the midst of the merriment, takes it into his head to get sensitive. So he throws a damper over all the joy. He accuses his father of partiality and favoritism. That is always the way with sensitive people. Then, having given vent to his insinuations, he stays away, perhaps out in the woodshed, whittling a stick, and nursing his grievance in the dark, while the feast goes on.

Sensitiveness is unfair. It represents the other man as willing, and even anxious, to inflict injury, when in nine cases out of ten he never dreamed of such a thing. Then in the tenth case, even if the injury were deliberately planned and intended, is it not better to be big-souled and generous, bigger and better than the other man, rather than to sulk?

Explanations are useless in the case of the touchy person. He smiles in a self-pitying, painful fashion, but you cannot change his opinion. He seems to love to be miserable and to inflict his miseries on others. In my first pastorate I heard that a member of the church was sick. I called upon her. She had been sick for four weeks. The minister had not called once in all that time. She was very cold and haughty. I said, "Did the doctor call?" "Why certainly," she snapped out, "I sent for him." "Well," I continued, "Why did you not send for me? I have only just heard of your illness and I came at once." She told me that I ought to have found out, that it was a minister's business to look after his "flock." I explained that I had twelve hundred sheep to attend to, and that I could not keep track

of their physical ailments unless they would coöperate. But what's the use! You can't argue with a sensitive person.

Then the dear lady launched into a diatribe against the church members. Not one of them had been to see her. It was a tragic and terrible situation in her eyes. On inquiring elsewhere I found that she had shamefully neglected her church duties, and had not even been inside the church building for three years. But that wasn't the point. The point was that she had been outrageously neglected. Every minister of any experience has met with such instances as this. If he possess the saving sense of humor he can get lots of fun out of his dealings with this particular group of sinners.

Sea-faring folk have divided the ocean into regions, called according to the character of the winds, "trade-wind regions," "variables," "horse-latitudes," etc. The "equatorial doldrums" indicate the region of deadly calms alternating with baffling breezes, and noted also for clouds and rains. They constitute one of the most oppressive and disagreeable places at sea. Sensitive people live in the atmosphere of the equatorial doldrums. For their family and friends, who must live with them or near by, it is a most uncomfortable and depressing environment.

Suspicion tends to darken into deadlier sins. The first time that King Saul heard those women go singing past his palace, "Saul has slain his thousands and David his tens of thousands," he simply felt grieved. He knew perfectly well that David had not killed tens of thousands. The song was sung because David had killed one man, but he was a big one, Goliath in fact. It was just poetic license plus oriental imagery. Still Saul was vexed, very decidedly vexed, because of the unfortunate coupling of his name with David's, to his own disparagement. "Comparisons," he exclaimed, "are odious."

When a courtier dropped in upon Saul, and happened to refer to David's prowess, he felt worse and quickly changed the subject. Brooding increased his sensitive feelings. It always does. He talked to himself, according to

the manner of such people. "What business had that young upstart to kill the giant anyway, without giving me the chance first? I could have killed that giant myself, easily. I am six feet four in my stockings and I weigh fifteen stone; a sizable giant I am, and the biggest man in Israel. But ah no! He had to rush right in. He was so eager to win the applause of a lot of womenfolks. And now he's crowing over me. It's no great thing to kill a giant anyhow." So he sulks and suspects until he hates David; and so on and on, until he tries to kill him—twice.

Sensitiveness is the offspring of pride. Pride prompts us to exalt our own talents and place and influence. It leads us to resent any attack upon our judgment, actions, business or personality. When some accusation "strikes home" our sorely wounded pride impels us to "mask the issue" by asserting our innocence of the weakness with which our friends or the public may have credited us.

I knew two men of very opposite temperaments, for one was choleric and the other phlegmatic; and of very contrary tendencies, for one was extravagant and the other almost niggardly; but they were both very sensitive on the subject of those tendencies.

One of the men could not seem to curb his foolish spendings, and he had suffered at times on account of his prodigal habits. Yet he resented hotly any reference to his weakness. He would angrily protest his careful economy by mention of single instances in which he had managed for the moment to conquer his impulse, and then glare fiercely at the listener, as though he had fully established the principle of cautious thrift as the watchword of his life.

The other man, equally sensitive to the criticisms which came from time to time to his ears, would parade a certain act of generosity, of which he had been guilty years before, in order to justify himself and show his largeness of spirit. I have heard him tell that same tale several times with impressive gestures.

All of us can readily call to mind instances of people of fallen fortunes, who have come from wealth to poverty,

but who have planned and striven to "keep up appearances." They were exceedingly sensitive to any remark which called attention, even indirectly, to their changed estate. In such cases one cannot but feel a keen sympathy for these proud-spirited people, and our condemnation vanishes in presence of a sensitive sorrow which has grown out of real and heavy misfortune.

Usually sensitiveness is soreness. On one of my visits to Italy, I made the ascent of Vesuvius by approaching it from the side nearest to Pompeii, and traveling on horseback. I noticed that the horse was sensitive and "jumpy." He was almost in a frenzy at times and became more and more unmanageable. When the guide and I alighted, part way up the mountain, to tether our horses and climb to the summit, I unbuckled the girth and drew back the saddle. The cause of the poor beast's frantic actions was at once explained. There was a hideous sore on his back, and the heavy saddle had been resting in the raw flesh. I turned to the guide and poured forth the torrent of my wrath, in a strange jargon of forceful English and impossible Italian. The brutal torturer stood humble yet quite unmoved at my outburst.

Now there are people who are like that horse. They are raw and sore. Every touch, every pressure, every slap, even a love-pat causes them to rear and jump. They are little to be pitied however, because they have made themselves sore by rubbing their thin-skinned selves against every barb and projection. They seem to take pleasure in being raw-edged.

There are many varieties of the sensitive person. Here it is a question of age, there of size, there of social position or official dignity or intellectual attainments. Such people go about forever with a chip on their shoulder, but they will not fight if you knock it off. They will promptly burst into tears and retire into a corner and sulk; and stay there in spite of all you may say. You bumped against them unintentionally and the chip came off. They refuse to believe you. They are sure you did it on purpose. You

were eager to insult them. "O, I am so hurt!" That is their favorite expression, and they pronounce the word "hurt" without any "r" and linger over the vowel sound. That makes it the more exasperating.

So sensitiveness is weakness. It is seldom the vice of the vigorous and conquering soul. Football players care nothing for scratches: they do not notice them nor even feel them. Put in amongst them a man who has had no football training whatsoever, who is not used to hard knocks, and he will come out of the game in less than five minutes, or be carried out. He is speedily wounded. He is easily hurt. He hasn't been taught to play the game. So our sensitive friend has not been trained to play the game. In the rough stern battle of life he is a feeble weakling. His feelings are sure to get hurt. He is bounced about. When he is hit he cringes or weeps instead of gritting his teeth and "bucking the center."

A sensitive man is womanish. A sensitive woman is childish. A sensitive child is ill or abnormal, and should be taken out of school and sent to a doctor, or out into the open fields and the free fresh air, to win robustness.

There are exceptions, however, to the last statement; and they afford a justification for sensitiveness in children, under certain conditions. I refer to the teasing and bullying of a child by his playmates because of his race or creed or parentage, or the color of his skin, or because of some physical or mental defect. What untold suffering has been caused by such thoughtless conduct.

The sensitiveness of many children is not really "touchiness" but a form of self-respect. It is not related to suspicion or selfishness, but is due to the cruel wounding of a naturally frank and affectionate nature. A healthy and vigorous boy will agonize in secret over his red hair or freckles or big ears, his lisping speech or a squint in his eye, because the other boys have called gleeful and reiterated attention to the matter. It becomes a sore spot and every mention of it renews the anguish. Here there is plenty of room for pity rather than censure on our part.

The most of us are not children, however, and touchiness is not childlike, although it is childish. Sensitive people have a habit of posing as martyrs. They want to be considered meek and 'umble. They remember Christ's injunction to "take the lowest seat." They do so. They are moved, I am afraid, by reasons of policy, for they remember also Christ's suggestion that truly humble folk would afterwards be bidden to take the highest seat. So they sit there waiting eagerly for the master of ceremonies to becken them up to the front row, with a genial, "Friend, come up higher!" He does not beckon. He seems to be ignoring them completely. What a slight! What an insult! How disgracefully they have been treated!

Very different was the attitude of Col. John R. Marshall of the Eighth Illinois Infantry, the negro regiment of the State Militia. A few years ago the Chicago Chapter of the Daughters of the American Revolution held a brilliant reception. All the officers of all the regiments, except Col. Marshall and his staff, were invited. That surely was a slight worth noticing, an insult of the first magnitude. When the newspaper men hunted out Col. Marshall, in search of sensational statements, he met them smilingly and told them that everything was all right, that he had not expected to be invited or to be treated as a social equal. He added: "The Eighth Regiment was organized for military service in time of need and not for social functions. So no harm has been done."

Now the observer has two distinct feelings on reading of this occurrence. One is that of amused contempt for the shallow snobbishness of the Chicago women. The other is that of admiration for the splendid and sensible negro officer. Had he shown petulance and resentment we might have thought almost as lightly of him as of the women.

In general, *sensitiveness may be described as a feeble form of selfishness.* That conceited platitude with which we are wearisomely familiar, "O, I'm so sensitive, you know," we may frankly translate whenever we hear it, "O, I'm so selfish, you know." The astonishing part of it is

that the sensitive person is not averse to hurting other people's feelings, though he guards his own so carefully.

The Gospel commands us to regard others as better than ourselves. If we are encouragers of the sensitive habit we persistently regard ourselves as better than others. We misjudge their motives, misconstrue their actions and misapply their words. We set up a self-constructed little image of ourselves. We fall down and worship it. Then we command others to worship it. Now that is really asking too much. People who are busy with large concerns cannot take the time to cultivate this worshipful attitude. So we go off grieved, nursing a grudge. The trouble is our feelings are too big, our brains and hearts too contracted.

"You must be very careful what you say to Mr. A. and how you say it. He takes offense so easily." At a Court Reception one must be careful to wear the prescribed style of dress and to observe the proper ceremonials to the smallest detail. This is irksome, to those who are unaccustomed to such functions; but it only has to be done once in a great while, and then it is so interesting to be introduced to a King or Queen. But to be obliged to dress up in a certain set fashion, to dress up one's words and gestures and tone of voice, every time one meets a certain person, is worse than irksome, it is palpably outrageous. Yet precisely that is the demand of the sensitive person. "I certainly did feel hurt at the manner in which"—so it goes!

A young married man suddenly stopped coming to church. He wouldn't have anything to do with the church, he wouldn't let his wife come, he began talking against the church and its work. This continued for some months. He had formerly been very active. What was the matter? We failed to find out, though we tried hard enough. He maintained an attitude of injured dignity. Finally his wife divulged the awful secret. The work of a committee of the Young People's Club, of which he was chairman, had been encroached upon by another committee. So some of our noble-hearted young folks had to go down on their knees—almost—and enter into elaborate explanations and

apologies, until finally the lordly one condescended to return. At what an infinite remove is such an attitude from that of Him who "pleased not Himself."

There is a sensitiveness of a totally different sort. The word, like many words, has two meanings which are in no way alike. We may speak with wondering and adoring hearts of the sensitiveness of Christ. It was the sensitiveness of a passionate human sympathy. When the invalid woman came pushing through the throng, and touched the hem of His garment, He felt that strength had gone forth from Him for her healing. His body was like a delicate musical instrument, an æolian harp, giving forth the sweetest sounds at the slightest caress of the wandering winds.

The Master did not brood over slights to Himself. He poured out His heart in prayer for His persecutors. On the other hand he was keenly sensitive to human frailties, human needs and human aspirations. This altruistic sensitiveness is one of the supreme gifts of the Gospel. It so surged through Christ's whole being that His very garments were vibrant with its power. If we have been guilty of the mean vice of egoistic sensitiveness we may purge ourselves of its influence by entering into deep and abiding *fellowship with the Master.*

The first fruits of this fellowship will be a proper conception of the meanness of the vice itself. It is indeed altogether unlovely. It causes the possessor of it great unhappiness. It lowers his self-respect. It interferes with aggressive and hopeful work. It makes other people uncomfortable. It creates strained relations in the home and everywhere else. It is like a London fog, a Scotch mist, a Boston East wind. It is a saturating unpleasantness, a blighting chill. It must be driven forth utterly!

Then Christ sanctifies our *common sense* so that we can take these radical measures. We realize how paltry we have been. We take pains to show our nobler self henceforth. We cultivate the divine habit of kindliness. Suppose we have been ignored, whose fault is it? Ours, probably. Had we been big-souled we would not have been grieved.

Suppose it was a case of downright insult, and we are entirely innocent. Do we show Christ's largeness of spirit by moping and weeping, or perhaps retaliating? No! we will show our character, prove our new-born spirit of Christian forgiveness, by returning generosity for insult, and good for evil. We will strive, in quiet yet determined fashion, to live up to Christ's standard. "Bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you."

So *prayer* also, and much of it, sincere and whole-hearted prayer, is necessary. "This kind cometh not out but by prayer." The sensitive person can pray himself free from his handicap. Let us go apart from the crowd and tell the whole story to our heavenly Father, seeking His strength to bear and to forbear. We have hardly begun to make use of the mighty efficiency of prayer in the cleansing and empowering of our own lives.

Then, having the Christly vision, exercising our consecrated common sense, and praying with all prayer in the Spirit, let us day by day, more and more, cultivate *the Christly spirit.* Sister Dora, nurse and saint and heroine, gave herself, with her skill and strength, to the needs of smallpox patients. As she lay dying she sent a special message to a woman who was planning to take up nursing as a profession. These were her words: "Do not think of it as a profession; but as you touch the patient think it is Christ whom you are touching, and then virtue will come out of the touch to yourself."

St. Francis of Assisi saw Christ in every needy man. So he went about doing good. The Frenchman is sensitive; he answers a fancied insult with a challenge to a duel. The Spaniard steals up behind and stabs the man who offended him. In Texas they are said to use bowie-knives. In Idaho, automatics. In New England, tongues. Let us try love! That is Christ's royal remedy. "If ye love them which love you what reward have ye? Do not even the Pharisees the same? . . . But I say unto you, Love your enemies."

We Look at Our World

By Prof. Wm. A. Mueller, Ph.D.

SINCE last we wrote in this column events of the gravest importance have transpired on the European scene. If the readers have wondered at all over the absence of my comments during the past four months in these pages they may rest assured that it was because of intense and bitter conflicts raging in the soul of this writer that he kept silent.

What shall a Christian say to all the stark realities that have so suddenly broken upon a distressed world? Do we have an answer at all? Dare we still be Christians? Must we not all bow our heads in shame, no matter in what theological or political camp we may have been moving about, that another blood-reeking war has come to curse the children of men?

Of course, it is easy to absolve oneself of all guilt in this matter of another world war by putting the entire blame upon Adolf Hitler. It is clear from the record that the German Führer provoked this war. No doubt he intended to localize the conflict, or rather the military and punitive expedition into Poland. Hitler thought that once again he might bluff the "decadent democracies." But they called his bluff. Thoughtful Germans, trapped by the war in America, have assured the writer of their deep sorrow and regret over the stupidity of the German Chancellor. But having said this can the Allies clear themselves of a tragic involvement in Hitler's guilt of precipitating this unnecessary war? Have not England, France, as well as America helped to rearm aggressive, dynamic Germany? Have the so-called democratic nations, as Senator Nye recently pointed out over the Townhall of the Air, made millions in this grisly business of arming what they love to call "potential gangsters"? Already rumors are heard that Germany and France, just like in the last war, are exchanging necessary war materials, coal and iron, by way of Belgian middle-

men. A dangerous omen! One would have to conduct a research propaganda bureau of one's own in order to check the news coming over the ether waves from abroad. The English people, so fond of civil liberties, are complaining about a censorship which is even stricter than that coming from totalitarian Germany. Mr. Villard of the *Nation* upon his return from Europe maintained that Germany practically gives foreign journalists a free hand in dispatching news to their respective countries. This statement may be confirmed by listening in to Mr. Schairer over the Columbia Broadcasting country. But what is really true? How can the individual citizen who would be a responsible member of a democracy discharge his duties in this modern labyrinth of news broadcasting and news writing? One erroneous fact, if firmly believed by the public, may have untoward and catastrophic consequences. Yet it might take 10,000 dollars of cold cash to disprove that one mistaken statement of a given reporter.

No wonder then that the common man is baffled and bewildered. Many give in to mass suggestions and swallow whatever European censors would have us swallow. Others give up in resignation and despair.

We ask, Can Democracy long continue with such conditions prevailing in practically all lands? If we only knew what is being played behind the scenes of the chancelleries of Europe and the world! If, to turn to the American scene, we only knew how much faith one could rightfully put in the peace moves of Franklin D. Roosevelt! Baptists have already registered their strong misgivings over the President's appointment of a special ambassador to the Vatican. But will someone tell us the "Hintergedanken" of the extremely cunning man in the White House? A year ago the President was calling the European aggressors bad names while, according to one report, he was at the same time trying to buy off Mussolini from the Rome-Berlin axis. Can a man be a real mediator, an impartial judge between quarreling parties, if that man has definitely allied himself through public utterances and acts of state with one

of the contending parties? We are merely asking, not answering questions.

In the meantime, the noble Finns are battling for their life against the Russian colossus. Again we must ask a sobering question: To what extent is the concern of the Allies a genuine concern for the fate of the Finns? Why has not England, the defender of democracy, long ago declared war on Russia, a co-aggressor with Germany? Why did England connive against the Spanish republic and keep silent when Italy invaded Albania? And why did Hore-Belisha, until now the dynamic British Minister of War, a man who tried to introduce some real democracy into the British army, have to make so sudden an exit?

Well might we proud moderns cry collectively the prayer of the publican in the temple: Lord, be merciful to me a sinner! We as Christians must not cease to be peacemakers. The *una sancta,* the communion of believers, is a divine fact, despite all the oppositions of the enemy of our souls. We must live it out in daily life in faith and hope and charity. Let the Church be the Church!

Here and There at Eastern

THE EARLY WEEKS of this fifteenth academic year have opened auspiciously with a large entering class and at this writing everything is going along smoothly. There is an air of expectancy which pervades the whole Seminary family, for are we not soon to enter the spacious and commodious quarters which are to be our permanent home!

* * *

PRESIDENT PALMER is a busy man these days and has his hands more than full with pressing matters, but he manages to be present at every chapel service when he is not out of the city and has presided over the regular weekly meetings of the Faculty.

* * *

MENTION SHOULD be made of the resignation of Mrs. Rose E. Rowe, made necessary by her move to Harrisburg. From the third year of our Seminary's history, she has been the President's secretary, assisting in many ways, not the least of which was the putting together and proof reading of the advance pages of THE CHRISTIAN REVIEW. Her work for this institution has been invaluable, and we record our full appreciation of all she meant to us. Miss Marguerite D. Whitney has become her successor, and we welcome her to the Seminary family.

* * *

THERE ARE LIGHTS and shadows in our Seminary life. One day we are filled with joy at the successes that come to our students out on the field, and we follow them with gladness of heart and prayer. But we are called on also to sorrow when affliction overtakes, and recently one of our students was in an automobile crash on his way home for the Thanksgiving season. At the moment, the news from his bedside indicates that he is slowly improving. Another of our splendid young men had great sorrow come to his home

when his wife passed away last month. Remember these young men, and all our student body, in your prayers.

* * *

THE MISSIONARY interests of the Seminary are well provided for. We have a missionary group among the students and representatives from the Faculty meet and collaborate with them. Besides the conference on Missions to be held in the Spring, when a whole day is devoted to this matter, there are meetings each month both in the chapel service and at the student prayer meetings, and otherwise, when missionaries from the field and other denominational workers keep the missionary fires burning.

* * *

LAST MONTH Dr. William Axling, that great missionary statesman from Japan, paid us a never-to-be-forgotten visit. Not even Kagawa has a greater place in the affection of Christian workers everywhere. He is very close to the diplomats of his adopted land and has helped to solve many a problem in a Christian way.

* * *

EACH HOLIDAY season, such as Thanksgiving, Christmas, Easter, the music department, under Professors Brown and Bowman, presents deeply spiritual services in song, and the combined choruses, singly and together, contribute to the Seminary life and the deepening of our devotions.

* * *

EVERYONE REJOICES at the renewed health and vigor of Dr. Livingston, Professor of Evangelism and head of the Practical Work Department of EASTERN. It is wonderful how God has restored him. He is blessing countless churches and congregations by the provision he makes for the assistance of pastor and people. He devotes himself tirelessly to placing our students in suitable practical work.

* * *

THE TRUSTEES and Faculty held a joint session during the semi-annual meeting of the Trustees at our new campus

the last of November. A very delightful conference was enjoyed, lasting about four hours, dinner was served at the close. Both groups work together coöperatively in solving the problems common to us all. A happy relationship is ours between the members on both Boards, offering an exhibition of beautiful Christian fellowship.

* * *

PLANS ARE under way for a dedication of the new buildings and campus on April 29, 30, and May 1st. The special Dedicatory Service will be held Wednesday afternoon, May 1, at three o'clock.

ARTHUR E. HARRIS.

Notices of Recent Books

LIVE FOR TOMORROW. By Ralph W. Sockman. Macmillan Co., 1939. $1.50.

The very popular preacher of the National Radio Pulpit has dedicated this little book to members of the radio congregation to which he ministers. Dr. Sockman, who is pastor of Christ Church, Methodist Episcopal, in New York City, speaks on the problems of modern life with an insight born of a rich experience in the pastorate of a great city church. The present volume attempts the ambitious task of analyzing some of the foes of a developed personality and of helping gather together some of the "loose ends of life." Obviously such a task is beset with dangers from the very beginning, and it would perhaps be too much to expect the author to satisfy even a majority of his readers.

There can be little or no question, however, either about the readableness of the book or its simple helpfulness. The book is neither a psychological analysis nor a philosophical thesis. It is simply an attempt to present in readable fashion some of life's major weaknesses and to give the reader the advantage of the author's wide experience as he attempts to solve them. The advice, on the whole, is sane and wise.

The major weakness of the book is perhaps at just this point. It is too full of "good advice" and too sparing with the "good news." Its solutions to life's problems are ethical and distinctly religious, but not distinctly Christian. C. H. M.

PERSONALITIES OF THE OLD TESTAMENT. By Fleming James. Charles Scribner's Sons, New York, 1939. $3.00.

The author is neither a traditionalist nor of the school of higher critics. He writes with a very earnest desire to know truth, so that however much one may disagree with him in his conclusions, yet he commands our respectful attention because of his evident desire to know truth. He does not stir up the antagonism of readers because they recognize the ability and honesty of the author all the way through. Things in the Old Testament that invite antagonism "because of crudity" do not invite his rejection. He finds two books in Isaiah, two authors in Daniel, gives no recognition to Jonah, yet he shows no depreciation of those who hold opposing views. Years of study, consultation with men of scholarship, a spirit of fairness and gentleness must receive full, foe's fraternal consideration. These all Dr. James has in a large measure. We must always hear men like him. His estimate of Moses and his achievements on page 41 gives one a glimpse of his fullness and fairness. J. A. M.

ON THE WRITING OF HISTORY. By Sir Charles Oman. 300 pp. E. P. Dutton and Co., N. Y., 1939. $2.50.

There are three questions which one would expect to find answered in a book of such a title, written by a man of thirty years' experience as Chichele Professor of Modern History at Oxford. What is history? How should one write history? What should be his purpose in history writing? The test of the book's value depends largely upon the quality of the answers to these questions. We should expect from Sir Charles Oman maturity of judgment, richness of experience, conviction of purpose, and perhaps an English bias. And while we may not greet with enthusiasm all that this author has to say because of personal differences of opinion and point of view, we cannot refrain from saying that this latest of books on historiography meets our expectancy and surpasses it in its refreshing manifestation of its author's personality and interest in his subject.

In his definition of history as "the investigation of evidence, written or sometimes unwritten, about series of events concerning which we are able to make some conclusion" the author reflects a middle ground between the traditional historical point of view which emphasized certain types of events and the modern point of view which emphasizes social trends in the history of peoples. But when we read on to find this historian decrying those colleagues who make shibboleths of the words, "Evolution" and "Progress," we are prone to say, "How refreshing! A realist not caught away in the logic of his own theory!" For in a day of inconsistencies, of unusual world figures, of startling events, it does not seem amiss to read that "history is a series of happenings, punctuated by cataclysms, not a logical and orderly process." It does not seem amiss until we reflect upon the significance of such a point of view in history writing, upon the questions which it leaves unanswered. Does not such a viewpoint preclude

a consideration of the everyday life of the masses, which after all makes possible a suitable setting for the stellar part to be played by the Alexanders, the Napoleons, and the Hitlers, who change the course of human events in a generation? Should we not reflect also upon the cause for such cataclysms in the history of mankind's affairs? Is there a blind fate that ruthlessly determines the course of human events? Is man himself responsible for the course of world movements? Does God play any part in the affairs of this world? These are questions which cry out for an answer in our generation.

It was gratifying to read the author's warnings to scholars, on the one hand, who love research for its own sake and to teachers, on the other hand, who forget that history must be utilized for the good citizen as well as for the research scholar.

We cannot refrain from one further comment concerning this book. Throughout the book there is a sufficient number of reflections of the author's "war" feeling towards the futile "dream of the League of Nations" and the dictators of central Europe that we were tempted to ask ourselves to what extent he was attempting to guide historical interpretation from the English point of view. However, even so impartial a scholar as Sir Charles Oman cannot help being influenced by the atmosphere in which he writes and thinks. R. G. T.

THE KINGDOM OF GOD AND THE SON OF MAN. By Rudolph Otto, Professor of Theology and History of Religion, University of Marburg, Marburg, Germany. Translated by Floyd V. Filson and Bertram E. Woolf; Zondervan Publishing House. $3.50.

In 1937 this well-known author passed on to the unseen world. He left a specially Revised Edition of *Reichgottes und Menschensohn* adapted to this English translation. The first draft was made by Professor Filson. Later Dr. Woolf assumed sole responsibility. The work as it now appears is a fitting memorial to the Christian scholarship of Dr. Otto.

There were ten editions in Germany of Dr. Otto's great work, *Das Heilige*, which in its English translation was under the title of *The Idea of the Holy*. Probably *The Kingdom of God and the Son of Man* will make an even greater impression. There is not space here to do much more than indicate the line of thought which Dr. Otto's last book pursued.

In the Introduction Jesus is in general classed as an itinerant preacher of eschatology of a class typical of Galilee. This one feels is a very disproportionate one-sided estimate of the Messiah and not well substantiated by the authority of a Celsus. He who was the Way, the Truth, and the Life *for all time* utterly transcends such classification in His absolute uniqueness. Three chapters are given to what is called "The Antecedents of Jesus' Preaching of the Kingdom, in Aryan Line of Development, the Kingdom of Asura and the Israelite and Jewish Line of Development, the Malkūth Yahweh (Messenger of Jehovah)."

Next in setting forth the Characteristics of Jesus' Preaching of the Kingdom the author holds that the supernatural is not so adequate as the term the eschatological, and discusses it accordingly. He next compares the original element in Jesus' preaching of the Kingdom with the message and Person of John the Baptist.

This is followed by ten chapters on "The Message That the Kingdom Is at Hand." In Book Two Dr. Otto takes up his main theme, "The Kingdom of God and the Son of Man," in which he wisely distinguishes the Eschatological Redeemer as above all mere prophets and integral to the Eschatological itself.

There is much interesting material in Books Three and Four. Many would object to Dr. Otto's treatment of the Charismatic. He says that the Kingdom of God and the Charisma are intended to express the essential connection between the self-consistent person and the message of Christ (p. 334). "He himself is primarily Charisma operative in exorcistic dynamis." This raises the question whether the abilities Christ employed in casting out demons, raising the dead, and all the rest of the powers and works of the Son of God came to Him wholly by Charisma, or belonged to Him because of who He was and is, "the same yesterday, today, yea and for ever." Most certainly His Deity was not Charisma. An adequate doctrine of the inseparable, interexistent, triunity of the Godhead might help some. J. B. C.

THEIR FUTURE IS NOW. By Ernest M. Ligon. New York City: The Macmillan Publishing Company. $3.00.

Professor Ligon in this book which carries the subtitle, "The Growth and Development of the Christian Personality," has made the first serious attempt which

has come to our notice to develop a program of character-training based upon the findings of modern psychology. Being the Director of the Psychological Clinic of Union College, Dr. Ligon is in an excellent position to undertake such a task. He has not been satisfied, however, merely to theorize, but has actually tried out his plans in a character research project in connection with the church school of the Westminster Presbyterian Church of Albany, New York.

The philosophy of the author is epitomized in the title of the book. He believes that if Christian character is to be developed a definite proportion of the character must be built into the individual at each age level. If we are to have Christian adults, we must lay the foundation for effective Christian living in the children. To assist teachers, parents and leaders of children and youth in this task, Dr. Ligon has carefully analyzed each age group and made definite suggestions as to which character traits can best be emphasized in each of the different groups. We are the more impressed with this entire undertaking because of the fact that Dr. Ligon has found his different character traits in the Sermon on the Mount.

This book can be read with much profit by every serious student of Christian education and should be especially helpful to pastors and parents who are really concerned with the problem of developing a well-rounded Christian personality.

D. R. G.

PARENTS AND CHILDREN GO TO SCHOOL. By Dorothy Baruch. Chicago: Scott, Foresman and Company.

The author of this splendid book on pre-school education writes from experience as a school teacher and mother, in addition to director of a very successful pre-school educational institution. Her suggestions as to how children may be fitted in these early years for efficient intelligent and emotional years of childhood are practical and convincing.

The book is largely in the form of case studies of children and parents who have been connected with the author's school. It becomes evident before she has proceeded very far that the parents are frequently the "problems" as much or more than the children. In this plan the parents and teacher of the pre-school work together in the solution of the problems of the children.

This book is not recommended for casual reading, interesting as it might be for that purpose. Its real value will be realized by those who bring to this book a rudimentary knowledge of child psychology and who are willing to become serious students of the problems of the education of children. For such as these the book might well become a reference work or source book of invaluable help. D. R. G.

TALKS TO COUNSELORS. By Dimock and Statten. New York City: Association Press.

This book, written by one who has had many years of successful experience as a camp director, should prove both inspirational and of practical help to anyone who expects to serve in a camp as either director or leader. It would form an excellent basis for a series of discussion meetings by the leaders of a given camp in advance of the camping season. D. R. G.

THE INTEGRATION OF THE PERSONALITY. By Carl G. Jung, M.D. Translated by Stanley M. Dell. New York: Farrar and Rinehart. $3.00.

A full dozen of the books of Dr. Jung, the founder of the School of Analytic Psychology, have been translated into English. The most popular of these has been his *Modern Man in Search of His Soul*. To that illuminating yet critical work the present volume may be regarded as a sequel, or more accurately, an expository volume.

Dr. Jung, although following Sigmund Freud's rather revolutionary conceptions and methods in the main, differs from him in the two matters of the origin of the neuroses and the nature of the libido, and both of these are rightly regarded as basic elements in psycho-analysis.

In the present work the author describes and explains the process of individuation and also the collaborations. He lays special emphasis upon the struggles between ego-consciousness and the unconscious, consciousness defending its reason and its self-protecting ways; the unconscious not repressed since repression encourages harmful neuroses, but analysed, guided, and its deliverances left free and open, so far as is possible.

Since he is tracing, psychologically, the normal progress toward complete individu-

ation, the author makes far less mention than in some of his other books, of the distinction between extroverts and introverts. This distinction, original in his own system, with its "doctrine of psychological types" is really an effort to harmonize, or correlate, Freud's "sex-desire" with Adler's "will to power," in the treatment of neuroses. Very prominent in his teaching here, however, is his further distinction between the personal unconscious and the collective unconscious. A full chapter of more than fifty pages, is devoted to a description of the nature of the collective or racial unconscious and of its archetypes. While the personal unconsciousness derives from personal experience and achievement, it rests upon a deeper layer which is inborn and inherited." This "collective" unconsciousness is universal and self-identical, and it constitutes a psychical foundation which is superpersonal, and present in every candidate for individuation. Further than this it consists of instincts and primordial ideas or archetypes. It manifests itself in dreams, phantasies, hallucinations, and in all sorts of vague primitive notions which so impress themselves upon our racial thought that they constantly reappear as symbols in the thinking of today.

Following this analysis Dr. Jung proceeds to a discussion of the symbolic dreams and visual impressions, through which the deepest levels of the unconscious manifest themselves, and reveal their dynamic relationship with the factors which combine to create an integrated personality.

It may be thought, from what has just been said, that Dr. Jung's attitude is negative or discursive or impractical. This is not so. It is true that the leaders of the psycho-analytical school (or schools), that Freud and Adler and Jung are occupied largely with psychopathic and abnormal situations. They give serious attention to neuroses, which are fundamental derangements, arising from disorders of the nervous system, especially such as are accompanied by organic changes, and which result in morbid psychic activity. Nevertheless the trend of all such study is toward integration and psychic normality. Dr. Jung very justly investigates the negative and the abnormal elements which are the impedimenta to normal living, but the general tendency of his discussion, and the outcome of his argument, reveal a positive and constructive presentation of the growth of the inner life of man, and indicate clearly that wholesome and illuminating progress in the development of the normal individual which eventuates in the full and rich completion of the personality. A. DE B.

RE-MAKING LIFE: A CHALLENGE TO THE CHRISTIAN CHURCH. By Albert A. Beaven, D.D., LL.D., L.H.D. Nashville: Cokesbury Press. $2.00.

The book is well named. It constitutes a forthright and awakening challenge to the Christian Church, in the presence of present-day world conditions, and it emphasizes throughout its pages the fact that it is only by means of the dynamic exercise of its life-changing powers that the challenge can be met. As with the man so with the Church, fulness of life can only be attained when thought and feeling issue into action. So the author chooses as the inner theme of his discourses here the last words of the Sermon on the Mount, in which the Master declares that only those who hear and also carry into the realm of definite service the spirit of His commands, are His wise and worthy followers. So genuine Christian fellowship means the exercise of the expressional and coöperative Christian life. So also in the final chapter, the author uses the anti-pacifist movement amongst American youth as an illustration of the fact that too often we declare what we will not do, rather than what we will do. The entire book expounds the doctrine of Christian action as the mainspring of efficient achievement.

It will thus be seen that Dr. Beaven deals with definite energies, with strong spiritual endeavor. In his own distinguished labors, as pastor and as educator, he has been true to the principle which he here enunciates with such convincing earnestness. The chapter in which he considers the Pulpit and the Life-changing Process lays stress amongst other vital questions, upon two important matters, namely, that which concerns the "treason" of an ignorant ministry, and that which indicates the right use of emotion. The book abounds in worthwhile suggestions, for the strengthening of the Church, and for the use of the Church's inherent elements of power to combat and conquer "the almost world-wide mobilization against the Church by forces which oppose it." A. DE B.

GEORGE WHITEFIELD; THE MATCHLESS SOUL WINNER. By Edwin Noah Hardy, PH.D. New York: American Tract Society. $1.50.

Three members of the "Holy Club" in Oxford University, John and Charles Wesley and George Whitefield, inaugurated a method of Christian living and spir-

itual fervor which extended its influence in miraculous fashion, until its passionate zeal had affected the life of the whole country, and all England was transformed in spirit and in practical living.

The history of the life and work of one of these three outstanding leaders, George Whitefield, is here portrayed. Dr. Hardy declares that the preaching of the Gospel and the winning of souls for Christ were the two supreme objectives in the ministry of this great evangelist, and so he makes them the major forces operative in all of his thirty-four years of public service, and describes them in their outworkings and results.

Mr. Whitefield died before he had reached his 56th birthday, yet his services, both in Great Britain and in America, were prodigious. One of the impressive features of this book is its elaboration of the illustrious work of Mr. Whitefield as educator and also as educationist, a phase of his life which has not before received a just appraisement. Harvard, Yale, Amherst and Dartmouth owed much to his influence and deep interest, and he was the real founder of the University of Pennsylvania. In these influences and contacts, the main purpose and mission of the evangelist's life never ceased to be central and motivating.

Dr. Hardy has done a splendid piece of work, for his book incarnates the spirit of abounding zeal and sacrificial devotion of him who is described in Whittier's poem, "The Preacher," which concludes with the words:

"Up and down the world he went,
A John the Baptist, crying 'Repent!' "

A. DE B.

THE MORAL DIGNITY OF BAPTISM. By James Marion Frost, D.D., LL.D. Nashville: Sunday School Board of the Southern Baptist Convention. 60c.

An important work by Dr. Frost is here abbreviated, and adapted to the needs of Training Courses for Sunday School Workers. It sets forth, in clear and cogent fashion, the origin, meaning, and spiritual value of the ordinance, and indicates its authorized and essential form, the nature of its subjects and its prophetic significance. The book is an excellent manual of instruction for Bible students and for all who are seeking an intelligent and competent understanding of this sacred ordinance.

THE MYSTERY OF EAST MOUNTAIN TEMPLE. By John Bechtel of Hong Kong. Chicago: Bica Press. $1.00.

A charming little story of China, and of the results of missionary devotion in that faraway and fascinating land. It is told in simple and convincing style, and throws many lights of Chinese customs and ways of life.

A MANIFESTO OF CHRISTIAN YOUTH. By Dan Gilbert. San Diego: The Danielle Publishers. $1.00.

During the last few years Dan Gilbert has written a number of quite brilliant little books which have had a wide circulation. He has written on such subjects as "Poison Peddlers," "Evolution; the Root of all Isms;" "The Vanishing Virgin" and "Crucifying Christ in Our Colleges." The author is often crude and usually violent in his denunciations and challenges, and his mind is critical and destructive, rather than constructive, in its attacks. Nevertheless 100 people read his books to one or two who read the judicious and thoughtful books of more careful and exact thinkers.

In the case of the present volume, however, it may be said that strong words certainly need to be spoken. This morning's daily paper contains a report of the Congressional address of Representative Allen of Illinois in which he definitely classifies as Communist sympathizers or Communist fronts the American Youth Congress, and the American Student Union which has given its blessing to the attack on Finland by Russia. Certainly the American public needs to realize the grave peril which resides in the strong Communistic trend of American youth today. Perhaps the courageous though somewhat explosive utterances of men like Dan Gilbert may help to secure the desired end.

A. DE B.

EZEKIEL. By I. G. Matthews, Ph.D. Philadelphia: The Judson Press. $3.00.

This book is issued as one of the series entitled "An American Commentary on the Old Testament." Several other volumes in this series have been prepared by Dr. Matthews. The commentary has definite access of value in the admirable Introduc-

tion, which covers more than fifty pages, and which contains historical and interpretive material of an illuminating character. This informing orientation provides the reader with needed guidance as he approaches the substantial exposition which follows in the body of the book.

The author brings to his task the wealth of learning which he has accumulated during his many years of patient enquiry, and sets forth the most recent results of scholarly research. The volume should command the serious attention of every studious minister and thoughtful layman. A. DE B.

ANTHROPOLOGY AND RELIGION. By Peter Henry Buck. New Haven: Yale University Press. $1.50.

To the critical reader the title may seem too broad and comprehensive for the content of the book, which deals with the religion of Polynesia. The substance of the volume consists of the Terry Lectures at Yale University, whose aim is to consider Religion in the Light of Science and Philosophy. However, the author indicates in his Introduction that he is interested, not in beginning in the clouds of metaphysics and philosophy, but in the study of a comparatively late settlement, so that it is possible to obtain, from the traditional records of its people, a picture of the growth, elaboration and decay of its various social institutions, including the religious. From the study of such a people he is able to appreciate the process of evolution that has taken place in religious concepts.

So the author here describes how there came to pass the three essential phases in the religion of the Polynesians, how man under the guidance of the priesthood creates his gods, how the gods create man, and how, with the degeneration of their religion there came to pass the death of the gods.

As an anthropologist Mr. Buck sees religion as an essential part of a people's culture, and he believes that ethics has less value than religion in the development of that culture. In the last section of his book he expresses the view that the value of religion in Western civilization has been depreciating and seems to agree with Professor John Dewey that the centre of gravity in our civilization has shifted more and more from religion to economics. Throughout his discussion the author seems to have little respect for missionaries and their efforts. A. DE B.

LITERARY LANDMARKS OF PHILADELPHIA. By Joseph Jackson. Philadelphia: David McKay Company. 1939. 318 pages.

In *Literary Landmarks of Philadelphia* the author has expressed his aim as being, "to describe and picture, as far as practical and reasonable, the various buildings associated with the lives of those authors, writers and engravers, residents of Philadelphia, who are granted to be important enough to be remembered or recalled." He has given consideration to 133 of the literati who were residents of Philadelphia at some time during their lives; he has presented photographs of 65 buildings which are unmistakably linked with the literary history of the city.

As one reads this book he is impressed not only by the care and precision of the detailed work, but also by the entertaining presentation of factual information. It is by this latter characteristic that the author has saved his work from an encyclopedic or catalogue character. He has included references which are interesting in themselves in addition to being interesting for their literary locale; some of these are to the "first Bible in English with an American imprint"; to Philadelphia as "The Athens of America"; to the *Ladies' Home Journal* as a magazine "banning all advertisements that offered preparations and remedies, or whatnot, that contained alcohol"; to the first presentation of *Hamlet* in this hemisphere; to the agitation which was partially responsible for the establishment of a national Thanksgiving Day.

The alphabetical arrangement of the persons included leads to confusion if one reads the entries in succession; a chronological account would have heightened the appreciation of literary Philadelphia in progressive periods.

Literary Landmarks of Philadelphia is a timely work because it has brought together exact references to many sites which will doubtless be removed in modern building changes in this, which has been characterized by Thackeray as "Grave, calm, kind old Philadelphia." I. A. J.

"WHICH WAY, DEMOCRACY?" By Wilfrid Parsons. Macmillan. 1939.

The Roman Church has discovered democracy. First the Pope instructs the American parochial schools to teach democracy—raising the query in the mind of the out-

sider, What have they been teaching?—and now a prominent American Jesuit, formerly editor of *American* and now professor of political science at Georgetown University, writes a book on democracy.

Here is the curious Catholic mind at its best. All those things for which Protestantism has fought are filtered through the Jesuitical mind and lo! they come out with a Catholic cast. Democracy, separation of church and state, and the benefits that have flowed from these, all turn out to be gifts of Catholicism to the world! ! Meanwhile the Church's intervention in the affairs of the Spanish democracy is upheld by means of the discovery that Spanish democracy was really a cloke for atheistic Communism. Such democratic procedure as the persecution of Jews in medieval times is stoutly defended, while liberalism—that state of mind so necessary to the maintenance of democratic tradition—is smeared by being wholly identified with one of its narrowed forms of historic expression.

Nevertheless, for one who can extract the bones of Catholic propaganda from it, this is a stimulating dish. Its keen analysis of the weakness of modern capitalism and the industrial order shows a willingness to face realistically the problems of our day which is sadly lacking in many of our Protestant clergy. The style is facile, the material informing, and many of the author's insights are keen and helpful. C. G. R.

THE LITERATURE OF THE ENGLISH BIBLE. By Wilbur Owen Sypherd. Oxford University Press, N. Y. 1938. 214 pages. $2.

In the past few years courses in the Literature of the English Bible have been finding a place in the curriculum of many colleges. Likewise, books on the subject have been welcomed by those who find themselves interested in developing a greater literary appreciation of the Bible. However, conservative Christian students have found it difficult to accept the point of view of many writers of such books who express their liberal theological position in their discussion of the English Bible. This book, written by Professor Sypherd, professor of English in the University of Delaware, is more helpful and more conservative in attitude than are those of some of his predecessors. For a while he accepts such liberal higher-critical theories as the Documentary hypothesis of the Pentateuch and the Deutero-Isaiah view on the authorship of that book, he is conservative in his liberal views. And certainly it may be said that he has written a book which is clear, readable, and appreciative of the Bible.

Some of the features which make this book valuable as a text or as a reference work may be found in the concise history of the development of the English Bible; in the rather interesting outlines of the various books of the Bible; in the summary statements of the characteristics of the types of literature found in the Scriptures, particularly in the Poetic Books; and in the excellent appendices and bibliography at the close of the book.

As the author prepared the book, he kept the lay reader particularly in mind. Consequently, it will be found helpful to Christian laymen as well as to theological students and ministers. The book, however, should be read with an eye open to the point of view of the author. R. G. T.

LOVE PROBLEMS OF ADOLESCENCE. By Oliver M. Butterfield. Emerson. 1939.

If we *must* have another book on youth and its love problems, this is a good one. The author states his purpose as twofold: "(1) To list the love problems of adolescents and to secure some rough measure of their relative frequency. (2) To make some analysis and explanation of their relation to current culture pressures." The book is of special interest to Christian workers in view of the fact that the author's data was collected primarily from church groups.

The author is a well-known writer in this field and he handles his subject with the touch of the expert. The material is extremely well organized. The method used with the different youth groups is carefully explained, explanatory tables are interspersed throughout the chapters, and an extensive bibliography is listed.

The final chapter is a helpful summary of findings and conclusions. In view of the perennial fascination of the problems of love and marriage, it is reassuring to learn that "the sexual drive is not the only or, in many cases, the dominant drive in adolescent life." And again, "love problems were not universal among these groups. A considerable number of these young people were quite content with the help provided by their parents, their schools, and their general social situations. They had . . . no complaint to register against society!" C. G. R.

DOCUMENTS ON AMERICAN FOREIGN RELATIONS: JANUARY, 1938–JUNE, 1939. Edited by S. Shepherd Jones and Denys P. Myers. World Peace Foundation, Boston. 1939. 582 pages. $3.75.

In this day of propaganda it is always helpful to students of world affairs to have access to government documents. Especially is this true in respect to our foreign relations. We must not, of course, expect to find the archives of the State Department open to us for at least fifty years for obvious reasons. However, an annual publication of this nature may be invaluable in promoting fair understanding and well rounded judgments in reference to the intricate problems of international relations. The World Peace Foundation is therefore to be commended for this initial publication, which we trust will be the annual affair promised by the editors.

We are particularly impressed by the arrangement of the documents under such interesting headings as General Policy, Relations with Foreign States, Conflict in the Far East, Trade, Finance, Refugees, National Defense, and "Neutrality and Peace" Legislation. There is no index provided for the volume; perhaps that was omitted because of the fulness of the table of contents. The editors have been careful to document the text wherever it seems necessary. An appendix provides interesting information in respect to Americans living abroad, Immigration Statistics, International Payments of the United States, and Our Trade in Munitions.

There is little wisdom in commenting on the documents themselves, for it is too early to express conclusions in regard to our foreign relations. Consequently we can but advise that such a volume as this will be an annual contribution to source materials of American History.

R. G. T.

RELIGIOUS LYRICS OF THE XVTH CENTURY. Edited by Carleton Brown. Oxford Press. 1939. 390 pages.

Ordinarily one would think of fifteenth century poetry as holding little interest for a twentieth century reader; however, a book of lyric verse having the above title should naturally attract interest from teachers and ministers who find in the medieval literature a spirit which is akin to their own. For one can find nowhere else in printed materials so fine an expression of the medieval mystic of the Christian faith than in the writings of its poets. Having said this, it is best to hurry on to say that the poetry of such anonymous writers as have been represented in this book is not of the artistic calibre which one would expect to find in the better known lyricists of the century such as Lydgate or Hoccleve. In fact, we must not judge fifteenth century verse by standards of modern poetry.

For the most part, the lyrics included in this volume are of little attraction for their musical quality. Here and there we may find a very tender expression of the poet's mind and heart in such lyrics as "O Thou with Heart of Stone" or "Close in My Breast Thy Perfect."

There are many things to say by way of commendation concerning the editing of these lyrics. The classification of the poems according to general subject matter such as "Hymns to the Trinity," "Songs of Penitence," or "Proverbs and Moral Sentences" adds to the attractiveness and usability of the book. The critical notes and glossary at the end of the selections make possible an intelligent reading and appreciation of this late medieval verse.

This book will be valuable to the earnest student of medieval religious life and thought. It should therefore have its place in the library of every seminary.

R. G. T.

THE COMPLETE BIBLE — AN AMERICAN TRANSLATION. By J. M. Powis Smith and Edgar J. Goodspeed. Chicago: The University of Chicago Press. $3.

The Smith-Goodspeed translation of the Bible was first published in 1931. The Old Testament was translated by four outstanding scholars: Professor Alex. R. Gordon, of the United Theological College and McGill University, Montreal; Professor Theophile J. Meek, of the University of Toronto; Professor Leroy Waterman, of the University of Michigan; and Professor J. M. Powis Smith, of the University of Chicago who also acted as editor of the Old Testament. The New Testament section was the work of the well-known New Testament scholar, Professor Edgar J. Goodspeed, of the University of Chicago.

Since the first publication Professor Meek and Professor Waterman have coöperated in revising the Old Testament with the purpose of establishing "a greater degree of

uniformity of style and expression in the versions of the four translators," and in utilizing "the results of the most recent investigation in the interpretation of doubtful passages." Then, too, since that time Professor Goodspeed has completed his translation of the Apocrypha which has been added to form this "Complete Bible."

With the tremendous advance being made in Semitic studies there is constant need of applying the tested results of linguistic, literary, historical, and archæological research to the text of the Bible. And because language is constantly changing there must be new translations of the Bible if the Bible is going to be intelligible to every generation. The translators have met both of these needs in a very excellent way. The English is quite typically American and the style is dignified, clear, and vigorous. But one may question, however, the use the editors make of certain textual-critical material, such as: the rearrangement of Zechariah 13: 7-9 as indicated by the footnote on page 878; and also, the omission of John 8: 1-11 without any footnote to indicate such an omission. Professor Goodspeed states in his Preface to the New Testament, page iv, that he "has not interspersed the text with footnotes or captions of his own devising, preferring to leave it to make its own impression upon the reader." And, yet, he has divided Mark 16: 8b-20 into two sections with each section headed as "An Ancient Appendix."

This work has already had a very wide acceptance and in this new form it should have even greater. It should be in the library of every minister, theological student, and informed laymen. While many may have good reasons for objecting to the addition of the Apocrypha to the Bible, even though such procedure is in keeping with the practice of the Church until comparatively recently every intelligent student of the Bible should have this new translation of the Apocrypha to understand the Inter-Testament Period. W. E. G.

FIVE DECADES AND A FORWARD VIEW. By John R. Mott. Harper & Brothers, New York. 1939.

A book by one of America's ablest missionary statesmen is always an event. The contents of this book was delivered in the form of lectures on the Spruce Foundation at the Union Theological Seminary of Virginia of this current year.

In broad strokes Dr. Mott reviews the history of the Student Volunteer Movement whose dominant note was "the recognition of the Lordship of Jesus Christ"; he then proceeds to give a critical appraisal of the Laymen's Missionary Movement which was launched in 1906 and did much to enlist the Christian manhood of America as well as that of other countries in the promotion of foreign missions. The chapter dealing with the consolidation of the Protestant missionary organizations since the Edinburgh Conference of 1910 is graphically told. Note: Page 54 lists the phrase "Auschuss of Germany." The word ought to spell "Ausschuss." In the remaining chapters Dr. Mott outlines the effects of the tremendous increase in American missionary giving in the post-war decade and then enumerates some of the basic causes of the present retrenchment policy in missions. The real peril is what may be called "frozen sympathies," that is, the increasing atrophy of spiritual interest in large circles of our Protestant family. The need of the hour is for a challenging program, a really heroic and sacrificial appeal, complete surrender to Christ and tapping the superhuman resources of God. Mott eloquently pleads for Christian leaders who will render an unselfish, prophetic and courageous ministry to the Church of God here and the world over. Deep thinking, unceasing prayer, continual discipline, and obedience to God's will and purpose will certainly produce the sorely needed Christian leadership.

W. A. M.

RELIGION ON THE AMERICAN FRONTIER, 1783-1850. VOL. III—THE CONGREGATIONALISTS. By William Warren Sweet. Chicago: The University of Chicago Press. 1939. 435 pages. $3.

This is an excellent and carefully documented history of American Congregationalism during the eventful period between 1783 and 1850. The author presents in this book a fine array of most valuable and hitherto unpublished source materials based largely upon letters and reports from missionaries on America's frontier. These materials also include accounts of ordinations, documents bearing on the relationship between the Connecticut Missionary Society and the Connecticut State Legislature, Confessions of Faith both of local churches as well as Associations, treasurers' reports of Home Mission Societies of the period, and a fascinating sketch of the life and labors of Flavel Bascom, intrepid Christian Home Mission Pioneer.

The problems which the Pioneer Missionary faced were legion: a wilderness full of danger at every turn, struggling pioneers scattered over a large area, sickness and starvation among the new settlers, theological and political controversies, vice and drunkenness in mushroom communities, and a thousand other perils too numerous to mention. We hear of the forceful removal of Indians from Georgia and Alabama; of noble preachers cast into prison for refusing to swear an oath of allegiance to the state of Georgia; of dictatorial mission superintendents; of a Kentucky preacher "bellowing and blowing through the Bible" without making any sense at all; of modernism flourishing in the form of Socinianism; of errorists "stood off in perpetual quarantine"; of poor farmers given to gracious hospitality to the ministers of Christ, and of sturdy itinerant preachers eager to "lay foundations broad and deep."

This book, so sanely written by Dr. Sweet, competent historian and Professor of American History in the University of Chicago, should prove to be a tonic, if not a rebuke, to preachers inclined to self-pity. It should be an eye-opener to some of our sophisticated, irreligious young Americans unfamiliar with *this* phase of American life. The student and teacher of American Church History will turn again and again to this book as a helpful guide and interpreter of a significant epoch in the triumphal march of Christ's kingdom in America. W. A. M.

THE TRAIL OF THE TOTALITARIAN. By Delber H. Elliott, D.D. Grand Rapids: Wm. B. Eerdman's Publishing Company. 1939. $1.

The main thesis of this book is: "Totalitarianism is autocracy reduced to a science." The author finds totalitarian tendencies among the ancient Pharaohs, the Cæsars of Rome, some of the great pontiffs of the Catholic Church, in men like Henry VIII and Charles I, and in modern Japan, Russia, Roumania and Germany. He holds that totalitarianism in Church and State are incompatible with Christian teaching. Democracy that is not undergirded by the teachings of Jesus Christ is definitely dangerous. Dr. Elliott deplores the fact that the Constitution of the United States contains no reference to God, the supreme ruler of human destiny. He believes that the colonial governments that preceded our republic's birth had definite views and convictions on the divine mission of our land. Our early American democracy is said to have had "a distinctively Christian character." It is to be noted that the author fails, however, to mention that several of the American colonies established intolerant State churches on this continent, put Quakers, Baptists and other dissenters to death for daring to oppose them; in other words, practiced a very unchristian ecclesiastical totalitarianism. And what about slavery? That the author credits the Reformation with having dealt a mortal wound to dictatorship may be forgiven, although that is only partially true. There is a definite relation between Luther and Hegel, as Figgis has shown. But it is strange indeed that Dr. Elliott should continue to defend the myth "that the World War was fought to make the world safe for democracy." We are also very suspicious of the author's assertion that the battles of Chateau-Thierry won by American soldiers and the drowning of 180,000 Austrians in the river Piave were the result of America's day of prayer of May 30, 1918.

It is interesting to learn that the German Führer "is demanding allegiance of all the Germans who are citizens of America." This does not make sense. Where is the proof of this assertion?

There is no professor by the name of William Haner at Tuebingen University. Of course, Professor Wilhelm Hauer is meant. His field is that of comparative religion, and not theology. W. A. M.

WITH HIM. By Anna J. Lindgren.

Is a volume of 135 pages with two parts. The first part contains 25 short chapters which make one conscious that he is in the presence of the Master as he reads them. The chapters are scriptural and practical meditations that enrich one's devotional life and create a soul hunger for more of God. The second part, consisting of five chapters, gives a most interesting bird's-eye view of the sacrificial life and service of the writer and some of the results at Westfir as the Preacher-lady. Published by the Zondervan Publishing House, Grand Rapids, Michigan.

The following are four timely booklets published by the Zondervan Publishing House, Grand Rapids, Michigan.

"WHY WORRY" by William G. Studer, Th.D., of Chicago, is a booklet of 29 pages which gives a series of scriptural reasons why Christians should not worry, the final reason being the Second Coming of Christ.

NOTICES OF RECENT BOOKS

"CHRISTIAN GIVING," a booklet of 16 pages, by Rev. Clarence Edward Macartney, D.D., of Pittsburgh, Pa., might well be used by pastors and churches for instructions as to the scriptural basis for Christian giving.

"SPIRITUALISM" or "ASKING THE DEAD" consists of six chapters with 61 pages written by the Rev. Henry J. Triezenberg of Rock Valley, Iowa. The fallacy of the argument for Spiritism is shown both from history and the Scriptures. This book will prove helpful to many who do not possess the facts concerning the past results of Spiritism.

"FAMOUS MISSIONARIES," by James Gilchrist Lawson, contains a brief account of 30 missionaries. Such names as Grenfell, Neesimo, Livingstone, Zinzendorf, Carey Judson, Moffat, Xavier and the remainder indicate the valuable information which old and young should possess. B. T. L.

THE PERSONAL EVANGELISM OF JESUS. By F. V. McFatridge. Zondervan Publishing House. 1939. 147 pages. $1.

The author is pastor-evangelist of Fort Worth, Texas. There is an introductory chapter worth the price of the book. In it the author interprets his own philosophy of evangelism. He also gives insight to that which characterizes Southern Baptists—successful evangelism. These sermons are indeed a part of the evangelistic appeal and achievement of our Southern co-laborers.

There are thirteen chapters, the closing one being *Conclusion.* Here are some other themes: Jesus and the Sincere Religionist, Jesus and the Social Outcast, Jesus and the Man without Hope, Jesus Saves a Dying Sinner.

"YE MUST BE BORN AGAIN" AND OTHER SERMONS. By Hyman Appelman. Zondervan Publishing House. 1939. 142 pages. $1.

The author is a converted Jew. So genuine is his conversion that he has turned evangelist, giving his life to winning others to Christ. Mr. Appelman's honored teacher, Dr. L. R. Scarborough, writes the introduction, highly commending this preacher evangelist. The Answer By Fire; Compassion; Only Believe; Second Coming of Christ; No Difference; Why Jesus Had to Die. These topics indicate the nature of these sermons.

THE HIGHER PATH. By F. B. Thorn. Zondervan. 1939. 155 pages. $1.

The author is pastor, Second Baptist Church, Houston, Texas. In twelve sermons, each based on appropriate Scriptures and carefully analyzed, he gives us samples of Southern Baptist preaching—Biblical, evangelistic, forceful, fervent.

THE ADVENTURES OF A MODERN YOUNG MAN. By J. J. Shields. Zondervan. Fourth edition. 132 pages. $1.

The author is well known in America. Pastor of Jarvis St. Baptist Church, Toronto, Dr. Shields has wielded a mighty sword in defending the "fundamentals of the Gospel."

This volume contains eight sermons, expounding in order the verses found in Luke 15: 12-32, the story of *the prodigal son.* The exposition and appeal are effective.

STORIES OF POPULAR HYMNS. By Kathleen Blanchard. Zondervan. 1939. 142 pages. $1.

The author, date and occasion of composition and many other illuminating details are here given of sixty-seven of the best known and most widely used Christian hymns. The facts are given concisely, and may be used effectively by any leaders of Christian hymns.

ZONYA. By Agnes Scott Kent. Evangelical Publishers, Toronto. 1938. 315 pages. $1.50.

The well-known author of "David" and "Rachel" now matches these works with the story of Zonya, a daughter of Abraham. This girl is not just the creation of the imagination, but "is a composite picture of many Jewesses whom Miss Kent has known."

It is impossible to do justice to this book in a short review. The author is a missionary among Jews. She knows Russia, America, the many cults and "isms" that infest the minds of our people, and she knows the Jews and Christ. She writes this story to help overcome the world-wide rising tide of Anti-Semitism.

The story begins with Zonya, a Jewess, in Russia, follows her through her long and bitter struggles in Russia and America where she vainly seeks satisfaction in various cults and finally in atheism, and leaves her a happy, contented girl, a Christian.

Love for the Jews that does more than rebuke hatred—that pays the price necessary to meet their need—love that gives them Christ is the only solution to this paramount world problem—persecution of the Jews. Miss Kent believes this. She has proved it true in her own ministry. This book speaks that message. Read this book at all costs.

PREPARING PREACHERS TO PREACH. By R. A. Montgomery. Zondervan Publishing House. 1939. 249 pages. $1.75.

The author is professor of Homilectics, Presbyterian Theological Seminary, Chicago. His varied experience as preacher in great churches, and as an educator and teacher, along with his wide and intelligent reading come to a rich fruitage in this volume. His analysis of each subject treated is clear, logical, complete. His style is a model for preachers.

There are seventeen chapters, covering every essential phase of preaching. Most of the chapters deal with the mechanics of preaching; the text, subject, introduction, conclusion, style, etc. Chapter one, *The Eclipse and Relumination of Preaching,* reveals a keen insight into our problem and its solution. Science and mechanistic psychology have brought preaching into disrepute because preachers have abandoned the very foundations and resources that make preaching great—in the vain effort to "get along peacefully" with science and psychology. A relumination of preaching is now being realized and Dr. Montgomery's book is one great force in making this true. Chapter eleven, *The Minister's Study,* will shame nine out of ten preachers known to the reviewer.

HEART REACHING OBJECT LESSONS. By Elmer L. Wilder. Zondervan. 1939. 152 pages. $1.

Here are seventy-one object lesson sermons. Each is divided into three parts: a picture or drawing of the objects to be used; a brief description of the objects; practical suggestions regarding the lesson to be taught. Clarity, brevity and variety characterize this volume. Many of the outlines are exceptionally valuable. Others are trite, weak, unimpressive. Inconsistencies abound. For example: in one illustration a yellow cord denotes cowardice; in another, gold, purity, heaven. Some wide awake children will ask some embarrassing questions. But perhaps children (and grown ups) are not supposed to remember between Sundays.

Our Contributors

We are glad to have the opportunity to present the able and illuminating article by Dr. J. C. Carlile. His forty years of service as Pastor of the Baptist Church in Folkestone, England, and many years of exacting responsibility as Editor of the *Baptist Times,* the official organ of the Baptist Union of Great Britain and Ireland, have given him an unparalleled acquaintanceship with Baptist progress and with all denominational problems.

Dr. Henry M. Sanders was well known as the thoughtful and scholarly minister of the Madison Avenue Church in New York City, and he will also be remembered as one of the founders of the unique Baptist Congress whose vigorous debates and deliverances constitute one of the most vital elements in American Baptist history. Dr. A. E. Harris is a beloved and honored member of the Faculty of the Eastern Seminary. Dr. J. H. Rushbrooke is famous among Baptists in all parts of the world, as the efficient Secretary of the Baptist World Alliance, and now as the worthy President of that organization.

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